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THE SYNONYMNS OF CONVERSION

**A Thesis presented to the
Faculty of Concordia Theological Seminary
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity**

by

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Concordia Seminary,

THE SYNONYMS OF CONVERSION.

Introduction. - The over-systematization tendency in theology has had many sad consequences. Among these are not only the perverted harmonization efforts, which in the doctrine of election have led to the Calvinistic and the synergistic solutions of the "Cur alii prae aliis?" dilemma, and in the doctrine of justification have resulted in a lamentable confounding of Law and Gospel in quest of a "higher harmony", but also certain subtly scholastic unscriptural distinctions which discriminate between the effect of the preached and of the written Word, endeavor to establish a different working for each of the Sacraments, and have also borne fruit in an elaborately developed way of salvation consisting in a greater or less number of more or less distinct acts and stages. It is reckoned to the shortcomings of the oldest Lutheran theologians that they failed to properly distinguish and define according to their specific differences these various stages of progress on the road to spiritual life. The efforts of supposedly scientifically exact modern theological systematizers really constitute a new scholasticism. While making extensive use of Scriptural terminology and employing a heavy exegetical apparatus, their failure to recognize the substantial identity of synonymous terms may perhaps be traced to an insufficient familiarity with Biblical usage (Sprachgebrauch), as well as to the desire to beautify the system by drawing sharp distinctions, and the striving to make room for certain elements which they suppose to be derived from Christian experience. An excellent illustration of this entire attitude and method may be seen in the third volume of Zoeckler's

"Handbuch der theologischen Wissenschaften," page 155: "Justification by faith is indeed the central and chief act whereby the entrance of the sinner into the state of grace is accomplished, but it effects this entrance not without other acts of grace which serve partly as a preparation for justification, and partly for its preservation and firm establishment. These together with justification form the systematic plan of salvation ~~on~~ the order of grace. This system was rather late in reaching its full development and attaining a settled place in the entire organism of soteriological doctrine. Its place was formerly supplied by the Augustinian distinction of three stages of grace: gratia praeveniens, operans, cooperans. The Reformation Symbols at times indicate a gradual progression in the appropriation of salvation (see especially Luther's Small Catechism, Article III: ... 'called, enlightened, sanctified and kept;' to the same effect also Augsburg Confession, Articles IV to VI: Apology, p.94 sq. ((Triglotta 130.132)); Formula of Concord, page 600 ((Triglotta 900))), but with unsettled terminology and without a fixed order of all the several motions. Only the sequence of 1) justification, and 2) new obedience or sanctification was fully established for the evangelical theological consciousness in the sixteenth and seventeenth centuries; while with regard to the arrangement of the other stages of salvation there was much wavering and much confusion of separate motions, the latter, in the case of, e.g., Koenig, to such an extent that he supposes with regard to unio mystica, regeneratio, justificatio and renovatio: 'fiunt enim haec apotelesmata omnia simul et instanti,' thus (similarly also Quenstedt) completely ignoring the distinctiveness of these several acts.

Only since Calov (who also gave to the aforementioned locus the title σωτηριολογία) has a beginning been made in striving after a more exact establishment of the salutis consequendae modus, and not until under the influence of pietism did a firm sequence gradually develop. Compare Hollaz: gratia vocans, illuminans, convertens, regenerans, justificans, inhabitans, renovans, conservans, glorificans, - so also the partial simplifications of this order later (under the title de ordine seu oeconomia salutis) undertaken by Carpozov, Baum-^{Carpov?}garten, Reinhard, etc., whence developed the gradation now generally accepted: vocatio, illuminatio, conversio (along with regeneratio and unio mystica), sanctificatio (seu renovatio, seu nova obedientia)." This is indeed a notable specimen of doctrinal history! Yet, aside from the fact that a reference to the citations of the Lutheran Confessions fails to confirm the contention they are intended to support, the facts referred to, apart from the author's peculiar judgement of them, are in general reliable. Sure enough, 'the Confessions do employ an "unsettled terminology and without a fixed order of all the several motions," that is to say, their terminology with regard to these spiritual motions is patterned after that of the Scriptures; using indifferently one or the other synonym to designate one and the same change from spiritual death to spiritual life. The same Confessions do distinguish the sequence of justification and sanctification, but they do so because the Word of God clearly teaches that sanctification always succeeds justification as its consequence, and not because only this "was fully established for the evangelical theological consciousness" (an expression full of significance for the standpoint from which our author's judgement is pro-

nounced!) "of the sixteenth and seventeenth centuries." In the sentence just referred to we are happy to note a correct presentation of the confessional position, even though the author's contrasted position, with its characteristic "theological consciousness," completely vitiates his judgement of the facts he presents. We are further in full agreement with the position of Koenig, with the stipulation, however, that if he uses *renovatio* as at all equivalent to *sanctificatio* it must here be understood in an *inchoative* sense merely. It is indeed quite natural that the definite gradation was first fully developed under the influence of Pietism. Of the position of Hollaz we shall have more to say later. We believe that the initial influences of the Pietistic movement may indeed be perceived in his treatment of this point. In the statement of the "now generally accepted" formulation it is gratifying to note that at least *regeneratio* is placed in closest connection with *conversio*: "*conversio (nebst regeneratio und unio mystica)*." But not even this is always granted, since in recent times we hear of converted people who are not yet regenerated, and on the other hand, of those regenerated but not yet converted (Pieper III, 599.603). The state of affairs is further illustrated by Kahnis who speaks of believers who are not yet justified and regenerated: "*Aus dem Verstande geht also das Wort ins Herz (Apostg.2,37.). Dort wirkt das Wort nach der ihm einwohnenden Kraft des Heiligen Geistes Busse und Freudigkeit, das Heil zu ergreifen. Das ist der Anfang der Wiedergeburt, der Keim des Glaubens.In diesem Glauben ist der Mensch noch nicht gerecht, noch nicht rein von Sunden, noch nicht Kind Gottes, noch nicht eins mit Christo.*" (Quoted in Baier III,185). And Delitzsch speaks of members of

Christ who commit mortal sins, sins with which we know faith cannot coexist. This amounts practically to the assertion of a physical power of Baptism which establishes the person once baptized, whether he believe or not, as a member of Christ's Body: "Der Leib eines Getauften ist ein Glied Christi durch die That Gottes; treibt nun ein Mensch, an dem solche That Gottes geschehen ist, Unzucht, so ist sein Leib ein zum Hurengliede gemachtes Glied Christi. Wer einmal getauft ist, der ist ein Glied Christi, das laesst sich nicht aendern." (Quoted in Baier III,482). But the effects of Baptism, like all spiritual blessings, are received by the hand of faith. And faith transforms the life, 1 John 3,6.8.9. Hence Calov in his annotations on the passage referred to by Delitzsch, 1 Corinthians 6,15.16, correctly declares: "Illud Ambrosii est verissimum: 'Membra adhaerentia meretrici non possunt esse membra Christi.' Fidem veram retinere non potest" (Quoted in Baier III,482). In such statements as those referred to above we see no great advance, that is, in the direction of Scriptural doctrine, beyond the position of the Pietists who spoke of enlightened or awakened ones yet lacking the "self-decision" necessary for conversion (Pieper III,599. 603). And the following citation, again from Zoeckler's "Handbuch" (III,157), shows a certain kinship with this Pietistic error even though the terminology seeks to accomodate itself to that of the Lutheran dogmaticians: "Insofar as conversion is an operation of grace and the man being converted still stands in a passive relation to it, it takes the form of a revivification, a transformation into a new spiritual-ethical existence, or regeneration (compare of the above Scripture passages especially Jeremiah 31,18; 1 Peter 2,25). On the

other hand it bears also the character of an active turning to God, on the part of man, converting one's self (compare ἐπιστρέφειν in Psalm 51,15 ((A.V.13)); Jeremiah 24,7; Luke 22, 32; Acts 3,19), a change of will, to which a man can be exhorted (compare Jeremiah 5,7; 25,5; 35,15; Psalm 95,7; Acts 3,19; Hebrews 4,7, etc.), in which therefore his will is no longer entirely inactive or in a passive relation (compare John 5,40 and Matthew 23,37: καὶ οὐκ ἠθέλησατε). The doctrine of the Lutheran Church accordingly distinguishes between a conversio sensu passivo seu conversio intransitiva (compare Formula of Concord, page 526 ((Triglotta 790,18)): hominis voluntas in conversione habet se pure passive) and a conversio sensu activo seu transitiva (compare Formula of Concord, page 604 ((Triglotta 906,65)): "Quam primum Spiritus Sanctus opus suum regenerationis et renovationis in nobis inchoavit tunc cooperari possumus et debeamus," etc.).. Upon this double sense of the idea of conversion, or rather upon this coincidence in the act of conversion of a still passive attitude on the part of man with a conduct in a certain sense active, rests the fact that a number of synonyms of the expression conversio occur, some laying more emphasis upon the transitive side of the act, others upon the intransitive. The former is true of repentance; the latter of the other synonyms (regeneration, sealing with the Holy Spirit, mystical union)." What this writer means by the words "an active turning to God on the part of man" becomes evident when he designates it as "a change of will to which a man can be exhorted." If the activity of man in conversion is to be proved by the fact that men are exhorted to this change, then evidently the fact that the exhortation itself, being the living and powerful Word of God, works and accomp-

lishes conversion in man (he being purely passive in regard to this operation) is not recognized. But the author's drift becomes most clear when he quotes John 5,40 and Matthew 23, 37: καὶ οὐκ ἡθέλησατε to prove that man's "will is no longer entirely inactive." In other words, he attempts to prove the activity of man's will in conversion from the fact that man's will is active in resisting conversion. This is one of the stock arguments of synergism, and reflects doubt upon the whole presentation. The citation of the Formula of Concord in this connection is as unfortunate as that of the Scriptures. For when the Formula of Concord says (Tri-glossa 906, 65): "Ex his consequitur, quam primum Spiritus Sanctus (ut dictum est) per Verbum et sacramenta opus suum regenerationis et renovationis in nobis inchoavit, quod revera tunc per virtutem Spiritus Sancti cooperari possumus et debeamus, quamvis multa adhuc infirmitas concurrat," it will not do to ignore the immediate context and assume that the Formula is speaking of conversion as a process in the latter ~~of~~ stages of which man through the powers imparted by the Holy Ghost cooperates toward its accomplishment. For the next sentence states that this cooperation occurs "from the new powers and gifts which the Holy Ghost has begun in us in conversion (quae Spiritus Sanctus in conversione in nobis inchoavit)." But if these powers are conferred upon us in conversion, then they do not enable us to cooperate toward conversion. In this connection our Confession quotes 2 Corinthians 6,1 (συνεργοῦντες δὲ καὶ παρακαλούμεν μὴ εἰς κενὸν τῇ χάριτι τοῦ θεοῦ δεῖξασθαι ὁμᾶς), and in the following sentence explains that "this is to be understood

in no other way than that the converted man (*hominem iam conversum*) does good to such an extent and so long as God by His Holy Spirit rules, guides, and leads him," etc.. By the power of the indwelling Holy Spirit we are indeed "synergists" together with Him after conversion, but it makes all the difference in the world whether this human cooperation is, with the Holy Scriptures and the good Confession of our fathers, ascribed to the *homo iam conversus*, or, with Zoeckler's "Handbuch der theologischen Wissenschaften," described as the active side of conversion. The Scriptural and orthodox use of the terminology "*conversio transitiva*" and "*conversio intransitiva*" is splendidly treated in the great "Dogmatik" of Dr. Hoenecke, volume III, pages 271 and 272. We believe enough has been said to give a general view into the current confusion with regard to conversion and its synonyms, and proceed to a more detailed consideration of particular synonyms of conversion.

1. Regeneration (regeneratio). - Man is by nature dead in trespasses and sins (Ephesians 2,1). God alone can create spiritual life (John 1,13). This change from death to life He accomplishes through the means of grace (John 3,5; 1 Peter 1,23). Regarding this change in relation to spiritual death as its terminus a quo, spiritual life as its terminus ad quem, vivification and adoption of sons (Galatians 4,5.6; Ephesians 1,5.6) through or in Jesus Christ unto God, reception into the family of God's children (Ephesians 3,15), in which a new life is lived together with Christ (Colossians 2,12; Romans 6,5.8.11), and remembering that this change is the restoration of a former condition (namely, that existing before the fall), we reach the Scriptural concepts of new birth, adoption, and revivification. All these terms suggest the state of spiritual sonship, that we are all the children of God through His Spirit that dwelleth in us or by faith in Christ Jesus (Romans 8,16; Galatians 3,26). They differ conceptually, in that regeneration pictures our former state as one of spiritual non-existence, revivification brings the equivalent idea of spiritual death, and adoption emphasizes the spiritual alienation of the natural man. In matter of fact these terms are equivalent to each other and to conversion. All designate an identical change, an identical divine act. "Both regeneration and conversion consist, according to their essence, in the donation of faith, that is to say, a man is regenerated and converted thereby, that faith in Christ is worked in him" (MS. notes of lectures by Dr. Pieper). So Acts 15,3 compared with verse 7. That which is designated, verse 3, as ἐπιστροφή τῶν ἐθνῶν is described,

verse 7, in the phrase ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. Baier (III,178) comments on this passage, giving instructive parallels: "Ita Act.15,3 memoratur ἐπιστροφὴ τῶν ἐθνῶν, conversio gentium; quam deinde declarat Petrus, quod gentes crediderint verbo evangelii v.5.7., quodque Deus fide purificaverit corda illocum, v.9. Confer v.19. et Act.26,18." In Acts 11,21 (πιστεύσας ἐπέστρεψεν) the proximity is closer, the participle expressing that in which the action of the main verb consists, a relation analogous to epexegetical apposition in the case of nouns. Cf. Hebrews 2,18 for similar construction. On the words "and a great number believed and turned unto the Lord" the Weimarsche Bibel aptly notes: "Griech.: bekehrten sich - eben dadurch oder damit, dass sie glaubeten - (als welches das Hauptstueck der wahren Busse ist)", and in the running commentary woven into the text remarks: "denn ohne Glauben wird niemand zu Christo bekehret, und wenn einer bekehret wird; so glaubet er," and quotes Luther: "Ohne Gesetz kommen sie zu Christo." The same connection which Acts 15,3.7 and 11,21 establish between the coming to faith and conversion is as clearly established in 1 John 5,1 as existing between regeneration and faith: Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ θεοῦ γεγέννηται. Calov's treatment of this passage admirably exhibits the equivalence of regeneration with the implanting of faith from their relation to the context: "Prosequitur quidem Apostolus, necessitatem cohaerentiae dilectionis Dei et proximi docere: sed ita ut ad originem ascendat, et utramque e' regeneratione nostra et fide deducat. Ideo qui credunt in Christum ex Deo genitos esse, ait, quia

fides non naturae viribus obtinetur, sed gratiae donum est, qua regeneramur ex Deo, unde concludit: Omnis, qui diligit eum, qui genuit illum, diligit etiam illum, qui genitus est ex ipso."

In Titus 3,5 *παλινγενεσία* is that act of God in us in which we receive justification through faith. Here again Galov gives a fine exposition of the thoughts of the passage in their whole connection and relation to each other: "Non post baptismum, sed per baptismum dari Spiritum Sanctum hic Apostolus docet, quia Baptismum lavacrum regenerationis et renovationis Spiritus S. vocat, quae utraque uti per Spiritum S. fit, ceu causam principalem, ita utraque etiam per baptismum, ceu causam mediam fit. Renovatio autem non est propria pars novae generationis, quia hic a regeneratione distinguitur: Hac fidem concipimus et filii Dei gignimur: Illa vero in novum hominem mutamur, et ad imaginem Dei in justitia et sanctitate sitam renovamur. Regeneratio praecedit, renovatio sequitur; quia per fidem justificati renovamur, et sanctificamur, ut in novitate vitae ambulemus, et nova creatura reddimur in Christo, exuentes vel depouentes veterem hominem corrumpentem sese per concupiscentias erroris, et renovam^r Spiritu mentis nostrae, ac induimus novum hominem, qui secundum Deum conditus est in justitia et sanctitate veritatis, Eph. IV. 22. 23. 24." So also Baier: "Sic Tit. 3, 5. *παλινγενεσίας* mentio fit in ordine ad justificationem per gratiam Christi consequendam, et ut haeredes efficiamus juxta spem vitae aeternae." Compare verse 7. From John 3, 3-6 Baier draws another argument for the identity of regeneration with the generation of faith, and on this pas-

sage he bases his strongest and clearest statement of their identity: "Et Christus Joh.3,3.sqq. nativitatem e supermis (So Baier translates $\chi\lambda\omega\theta\epsilon\upsilon$. So also Maier and other recent exegetes. But "denuo" of the Vulgate, Luther, A.V., seems preferable. Cf. Thayer s.v.) (sive ex Spiritu), quae sequi debeat nativitatem ex carne (compare verse 6), ita necessariam esse dicit, ut, nisi quis ea ratione nascatur, non possit videre regnum Dei aut in illud introire (compare verse 5). Itaque cum haereditas illa (compare Titus 3,7) et ingressus vitae aeternae (compare John 3,5) non obtineat, nisi per fidem in Christum (quo etiam spectant verba Joh.3,15.16.17.18) facile constat, regenerationem in eo consistere, quod in hominibus generatur fides, adeoque homines ex non credentibus fiunt credentes. Porro 1 Joh.5,1.: Omnis, qui credit Jesum esse Christum, ex Deo natus dicitur (Compare more detailed treatment of this passage above). Nasci ex Deo autem est renasci; et sic manifeste constat, hominem per hoc ipsum renasci, quod fides in ipso accenditur." A more clear statement of the truth could not be desired than that which Baier has so admirably compressed into these brief, decisive, and exact sentences. On the same words of our Savior (John 3,5) upon which the preceding argument has been based Luther comments as follows: "The preaching of the Holy Spirit, then, consists in this word, 'new birth', which He ever teaches and writes. Whoever believes in Jesus Christ, that He was born for us, suffered, died and was buried, and that He rose again from the dead, he it is who is regenerated or born again. Thus one is a new man, for you have such thoughts as no papist or Turk has, namely,

that Christ died and rose from the dead for you and now sits at the right hand of God. While you remain in this faith the Holy Spirit is indeed present and baptizes you, strengthens and increases your faith, confers upon your heart a new understanding, awakens in you also holy and new thoughts, and affections, so that you begin to love God and to cease from all godless conduct, and so that you do from the heart what God wishes, love your neighbor, avoid anger, hatred, and envy. Such works are done by those who have first been born again through Baptism, and in whom the Holy Ghost then abides and renews the whole person. When therefore the person is new born, then the new man begins to use all sorts of clothing, food and drink; and a Christian says: 'If you do not wish to wear a cowl, put on a coat, and if you have no gray coat then choose a red one.' For it makes no difference how you dress, even as it makes no difference whether you are a woman or a man. For these things do not make you regenerate, but that I believe on Christ Who died for me." The vigorous and popular language of Luther says the same as the condensed precision of Baier.

All this abundantly justifies the conclusion of Dr. Pieper in the manuscript notes of his lectures before quoted: "Regeneration and conversion are therefore distinguished from each other not substantially but only conceptually. This is to be maintained against some of the recent theologians who so distinguish between regeneration and conversion that the result is two different acts, so that man is converted upon the basis of a prior regeneration, he himself concurring." This aberration Dr. Pieper illustrates by a refe-

rence to Zoeckler's "Handbuch der theologischen Wissenschaften" which we have already quoted and discussed in the introduction. That in which the conceptual distinction consists is exactly defined by Dr. Pieper (l.c.) as follows: "Conceptually regeneration and conversion are thus distinguished: By the term 'regeneration' the change which takes place in man through faith is described as reception of a new life or being; by the term 'conversion' the same inner change is designated as a turning to God. While in the case of regeneration the terminus a quo is spiritual death and the terminus ad quem is the new spiritual life, in the case of conversion the terminus a quo is the sin to which the unconverted man is in bondage and the terminus ad quem is Christ as He is grasped by faith."

Quenstedt's conceptual or formal distinction is similar. Of regeneration he says (Theologia didactico-polemica. P. III.c.6.s.1.th.17.f.482.483): "Forma regenerationis consistit in spiritualis vitae donatione, hoc est, in virium credendi fideique salvificae largitione, sive in mentis nostrae illuminatione, et fiducia in corde nostro excitatione..... Haec ipsa autem vitae spiritualis largitio, est successiva, non semper momentanea, sed gradualis et crescens, et licet ipsa $\beta\omega\sigma\nu\acute{o}\iota\sigma\iota\varsigma$ seu vivificatio fiat eo momento, quo fides in nobis accenditur, et Christus verus justitiae Sol in cordibus nostris oritur, 2 Petri 1,19. illa tamen vita spiritualis successivis actibus sese exerit." The question whether regeneration is successive is reserved for a special excursus. The section of the above quotation which deals with this subject is given in English by Dr. Jacobs in his translation of Schmid, "Doctrinal Theology of the Evangelical Lutheran

Church," p.464. Of conversion Quenstedt states (L.c.c.7.s. 1.th.22.f.493): "Forma conversionis consistit in hominis irrogeniti e statu irae et peccati, in statum gratiae ac fidei, e regno tenebrarum in regnum luminis translatione, quae habet actus suos praeparatorios, respectu quorum successive fieri dicitur conversio. Probb hñc distinguenda Praeparatio ab ipsâ ex statu irae in statum gratiae translatione. Praeparatio suos habet gradus, et fit successive; Ipsa verb ex statu irae in statum gratiae translatio fit in instanti et in momento, cum impossibile sit, ut subjectum aliquod vel per momentum sit simul in statu irae et in statu gratiae, simul sub vita et sub morte. Conversio enim vel late sumitur, in quantum scil. comprehendit omnes motus à Gratia Dei provenientes ad conversionem directos; vel strictè, quatenus notat ultimum tantum illum actum, videl. translationem ex statu irae in statum gratiae. Illo modo sumpta Conversio habet actus suos praeparatorios, qui sunt successive: Primò enim Gratia praeveniens offert Verbum, et mediante eò objectum salvificum, ac naturalem incapacitatem et inidoneitatem quoad spiritualia tollit, deinde Gratia praeparans per illud verbum agit, repugnantiam cohibendo, cor legis pulsu afficiendo, Evangelium explicando. Ubi homo nondum renatus per assistentem Spiritus S. gratiam audire Verbum ἡ δέωσ Marc. VI, 20. sentire legis pulsum et contritionem etc. potest. Hancque suam operationem per gratiam praeparantem Spiritus S. continuat, quoad usque capacem hominem reddat, ad recipiendum summum illud bonum translationis e morte in vitam, e statu irae in statum gratiae, Haec ipsa verb translatio e morte in vitam, e statu irae in statum gratiae, propriissime conversio est et dicitur, quam solus Deus operatur in instanti et momento, uti diximus." A second excur-

sus is to treat the subject of preparation for conversion.

Speaking more specifically of the synonyms of regeneration Baier correctly notes: "Regenerationis vox quidem, latius accepta, praeter conversionem etiam justificationem et renovationem complectitur; strictiore significatione nunc solam justificationem, alias renovationem sive sanctificationem; sed et fidei donationem praecise denotat. Postremo significatio hujus loci est: cui respondent nova creatio, vivificatio et spiribualis resuscitatio." The notes of Dr. Pieper's lecture on this section of Baier's Compendium offer the following comments: "The word 'regeneration' is used in a double sense in the Scriptures as well as in the terminology of the Church. In its usual narrower sense it signifies the first donation of faith, as already described. For the Scriptures say that the man who has come to faith in Christ is born again, 1 John 5,1. So also the Confessions: F.C., Solida Declaratio, Art. II #90, p.610 (Triglotta 914), #63, p.603 (Triglotta 904), #59, p.602 (Triglotta 904). In addition the word 'regeneration' is used in the Scriptures also in a wider sense, so that it includes not only the first donation of spiritual life but the continuous renewal in the life of the Christian, and even its completion on the last day, namely glorification, Matthew 19, 28. So also the Confessions: F.C. Art.II, #65-68, p.604 (Triglotta 906). Synonymous with regeneration in the narrower sense are, in addition to conversion, also 'vivification and resuscitation,' Ephesians 2,5.6; Colossians 3,1; F.C., #87, p.609 (Triglotta 912.914), 'enlightenment' (illumination), 2 Corinthians 4,6, also 'calling' (Vocatio) in the sense in which this word is used 1 Corinthians 1,26; Romans 8,30;

2 Timothy 1,9 and frequently." The above synonyms and one more, repentance, are to be treated in the above order in the following sections of this thesis.

As to the means of regeneration, Holy Scriptures teach that it is effected not only by Baptism (see comments on Titus 3,5 above) but also by the Word of God, 1 Peter 1,23, where the origin of spiritual life is ascribed to the Word as its incorruptible seed (ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ᾧ ὤντο θεοῦ καὶ μένοντο).

On this important passage Calov finely comments: "Atque ideo Verbum semen est regenerationis ad haereditatem incorruptibilem, quia ipsum est incorruptibile. Qui ex semine corruptibili nascuntur, corruptibiles sunt. Quod ex carne natum est, caro est. Quapropter ex semine incorruptibili nos renasci oportet ut haereditatem coelestem adire possimus." Cf. also Stoeckhardt, "Kommentar ueber den ersten Brief Petri", pages 71 and 72. Since even in Baptism, according to simple catechismal doctrine, the benefits are worked by the Word of God which is connected with the water ("It is not the water indeed that does them but the Word of God which is in and with the water, and faith which trusts such word of God in the water") it is not strange to find the Word of God in itself designated by Scripture as a means of regeneration. In antithesis to the Biblical doctrine of the above text stands the error of Kahnis who teaches in his "Lehre vom Abendmahle", as quoted in Baier III, 190, 191, that regeneration can occur only once, namely in Baptism: "'Only the true believer can be called a regenerate man.' That, we answer, is indeed the language of Pietism.

But as a man can only be born once, so also he can only be reborn once. When Paul writes to the Galatians (4,19) that he travails in birth again of them he is speaking only of the renewing power of his word, just as he called the first effect of his word a begetting (Philem.10.)... If the baptized person after a long life in the flesh now through the grace of God grasps salvation, this is not regeneration, as Pietism says, but vivification of that seed which was implanted in him in Baptism, renewal, resuscitation. Whatever sort of life the baptized person may lead, in any case he is planted through Baptism into the Body of Christ, is a link in that great chain through which the electric spark of the Holy Spirit pulsates."

Dr. Hoenecke (volume III, pages 270 and 271) defines the relation of conversion and regeneration in accordance with the same Scriptural teachings which have been accepted in the foregoing treatment, and brings dogmatical testimony as well as exegetical argument. He says: "We have now to define according to Scripture the relation of conversion to regeneration and to repentance. Since conversion like regeneration consists essentially in the bestowal of faith, Gottfried Hoffmann (Synopsis theologiae, de conversione, #1, p.643) rightly defines the relation of the two as follows: *Conversio cum regeneratione ratione formae quidem coincidit; utraque enim novae ac spiritualis vitae seu fidei collationem dicit. Ratione subjecti vero et mediorum differunt. Regeneratio enim dicitur non de solis adultis, quemadmodum conversio, sed et infantibus, qui per baptismum renascuntur; conversio autem non nisi per verbum fit.* The Scripture proof for the coincidence of both concepts is particularly

1 Peter 1,23 compared with 2,25. Since sanctification, which certainly presupposes the imparting of new spiritual powers, is in 1,23 based upon regeneration, while in 2,25 it is based upon conversion, it is thereby taught that the one as well as the other is essentially the imparting of these new spiritual powers."

Among our older theologians Hollaz, whose *Examen Theologicum Acroamaticum* is counted "last of the great text-books of Lutheran orthodoxy", in treating this same subject fails to attain the same Scriptural clarity and force as his predecessor Quenstedt or the recent exposition of Hoenecke. Although belonging in general to the preceding period, the impending pietistic era seems, as it were, to cast forward a slight shadow of its influence upon this great teacher, last in the honored list of the old orthodox dogmaticians. On page 848 under *Quaestio prima* he explains the terms *conversio transitiva* and *conversio intransitiva* (to the excellent treatment of these terms by Dr. Hoenecke we have already referred in our Introduction): "Deus active convertit, peccator passive a Deo convertitur: sed *conversio activa Dei*, et *passiva peccatoris* quoad rem una eademque conversio est; quae cum connotato agente Deo, et quatenus ab eo procedit, activa; cum connotato subiecto, sive homine, et quatenus ab illo recipitur; passiva appellatur." The suspicion of synergism which might arise from the expression "quatenus ab illo recipitur" is apparently invalidated by the sentence immediately following, and we are therefore justified in understanding the verb "recipitur" to mean no more than that man is the object of conversion. For, in what fol-

lows, *conversio intransitiva* is described as the end and effect of *conversio transitiva*, accomplished by the powers conferred in conversion itself (*per vires a gratia convertente collatas*), and the intransitive use of the term (*seipsum convertere*) is even illustrated by the ship which is said to turn itself (*se vertere*) not by its own powers but by the powers of the sailors. By the use of this excellent simile Hollaz clearly indicates that he is not speaking of conversion by powers which belong to man prior to conversion, but of divine power exercised by God upon man (as that of the navigators is exercised upon the ship). If this understanding of Hollaz be correct, then he is merely making the old orthodox distinction between *conversio transitiva* and *conversio intransitiva*, and even when he says: "*Peccator poenitentiam agendo se convertit viribus non nativis, sed dativis*," we will be justified in adding "*in ipsa conversione transitiva*" on the basis of his own "*vires a gratia convertente collatas*" above. But it is in the treatment of the relation between conversion and regeneration that the simple Biblical teaching is indeed obscured by the shadow of pietism which has fallen upon Hollaz. In *Quaestio quinta*: "*Quid est conversio sensu specialissimo sumta?*" he defines: "*Conversio sumta sensu specialissimo est actus gratiae, quo spiritus sanctus voluntatem et cor hominis peccatoris in medio peccati statu inhibet, frangitque et conterit, ut cum dolore animi peccata detestetur, atque adeo praeparetur ad salvificam in Christum fidem concipiendam.*" That which the last of the old dogmaticians here calls "*conversio sensu specialissimo sumta*" a throughgoing pietist would probably

name "Erweckung." See Dr. Pieper's "Dogmatik", III, 603: "Falsche und sehr schaedliche Lehre liegt jedoch dann vor, wenn man mit den Pietisten und Synergisten solche Personen als bloss 'Erweckte', aber noch nicht Bekehrte bezeichnet, die zwar die prima initia fidei besitzen, aber noch nicht genugend 'geistliche Erfahrungen', noch nicht die 'bewusste Selbstbestimmung' oder 'Selbstentscheidung' vollzogen haben."

Hollaz would not thus use the pietistic terminology concerning "spiritual experiences," "conscious self-direction", or "self-decision", would not accept the synergistic implications of the two latter terms, and would not speak of awakened ones who were not yet converted, but the present Quaestio with its notes certainly seems to indicate that he is thinking of converted ones "sensu specialissimo" who are not yet regenerate; and that is the influence of Pietism, and even akin to the confusion of the late nineteenth century.

His "conversio sensu speciali sumta" is indeed conversion in the Biblical sense and his definition is quite acceptable ("actus gratiae, quo spiritus sanctus in homine peccatore serium de peccatis dolorem excitat, verbo evangelii autem veram in Christum fidem accendit, ut remissionem peccatorum aeternamque salutem consequatur"), but the "most specialized sense" of conversion, as limited practically to contrition, is one I have not found in Scripture. He indeed quotes Jeremiah 31, 18.19 and Joel 2, 12.13, to which references we shall revert later, but it may be said now that it is by no means clear that these passages relate only to a "preparation" for saving faith. A conversion that does not bestow but only prepares for saving faith is certainly unknown

to the Formula of Concord which declares (Triglotta 952,9):
 "Ea vero peccatorum agnitio ex lege est et ad salutarem conversionem ad Deum non sufficit, si non fides in Christum accedat, cuius meritum dulcissima et consolationis plena evangelii doctrina omnibus resipiscentibus peccatoribus offert, qui per concionem legis perterriti et prostrati erant." The "conversio sensu specialissimo sumta" of Hollaz is accomplished, as we shall see in the following, through the Law, while the Formula of Concord states that the knowledge which comes from the Law "is not sufficient for saving conversion to God." It may indeed be remarked that conversion "in the most specialized sense" is not truly a saving conversion but merely a preparation "ad salvificam in Christum fidem concipiendam" and must be followed by regeneration. Such a conversion, however, which is but the contrition or even remorse, aroused by the Law, might conceivably lead to despair instead of to regeneration and "fidem salvificam." Shall we say that Judas, who certainly was affected by sorrow of soul ("Cum dolore animi") and detested his sin ("peccata detestetur"), was converted and went and hanged himself, lacking regeneration? That would be indeed a strange use of the term and as impossible to harmonize with its etymological force and its logical implications as with its general usage. A word like ἐπιστρέφω or גִּיּוּר, as applied to the spiritual change called "conversion", implies not only a terminus a quo but a terminus ad quem, and it is just this which is lacking in "conversio strictissima sumta." In order to prove the conformity of the significatio strictissima with Scripture Hollaz cites Jeremiah 31, 18.19 (Hebrew: Verses 17.18), remarking parenthetically after the words "agam poenitentiam": "μετάνοια sumtum pro contritio-

ne." We ask, why so? If $\square\Pi\eta$ in this passage is taken in the full sense of "repentance" the difference between *conversio passiva* (*intransitiva*) and *activa* (*transitiva*) will be found expressed in this passage, and Jeremiah 31,19 will thus form the Scriptural foundation not for the *conversio sensu specialissimo* sumta of Hollaz but for the statement of Gottfried Hoffmann quoted with approval by Dr. Hoenecke, III, 271: "Effectus ejus (*conversionis*) immediatus est poenitentia, quae etiam *conversio activa* ex parte scil. hominis adpellatur juxta illud (Jerem. XXXI, 18,19): Postquam conversus fuero, poenitet me." But even if the note at this place be accepted and $\square\Pi\eta$ be referred to contrition and not to repentance, it nevertheless does not so limit שובי since the two expressions here are not equated with each other but are related thus: שובי נחמתי כי-אן רי . If שובי is used significatione strictissima and נחמתי signified "contritio", we would have the puzzling sentence: "After I was stricken with contrition, I was contrite." While this is indeed not without meaning, the meaning is surely richer and more in accordance with the entire passage if we paraphrase: "After I was converted (that is, brought to faith) I was truly sorry for my sins." The passage together with the distinction between *conversio transitiva* and *intransitiva* will be again referred to under the section treating of repentance, but we have tried to demonstrate here that, whether Jeremiah 31,18.19 declares *conversio intransitiva* to be the effect of *conversio transitiva*, or whether it declares godly sorrow to be the effect of conversion, it does not in either case declare conversion to be "actus quo Deus contritionem operatur" in contrast to the

"actus quo peccatori contrito fiduciam donat." In view of this fact, that conversion in this passage cannot be equated with contrition, all those clear evidences of contrition to which Hollaz calls attention ("en adhuc actus contritionis!") do not help along his argument. The other passage to which he refers in the first paragraph of his Probatio, Joel 2,12.13, lacks argumentative force for the same reason, namely, that the manifestations of sorrow in connection of conversion are not identified or equated with conversion as though they made up the whole of its meaning, so that it will not be necessary to consider this passage in fuller detail. "Conversion" in Biblical usage is nowhere placed in contrast with the enkindling of faith or with regeneration. Nowhere is faith regarded as supplementary to conversion. Thus the principal arguments which lead us to accept a double sense, a wider and a narrower use, of the word "repentance" do not exist with regard to the word "conversion"; and we therefore see no Scriptural reason which should induce us to adopt the *sensus specialissimus* advocated by Hollaz. Conversion and regeneration are synonyms. We cannot say with that revered teacher of the Lutheran Church: "Ita prior actus conversio (strictissime sumta) posterior actus gratiae regeneratio commode appellatur. Convertit Deus peccatorem per legem, regenerat per evangelium." Hollaz refers to a few more passages: Ezekiel 11,19; 36,26; Psalm 51,17 (Hebrew: Verse 19); but the word conversion does not occur in them and they therefore cannot serve to fix and sharply define its meaning. These passages use imagery, such as the removing of the heart of stone and the giving of a heart of flesh, which plainly pictures the two aspects of the Holy Spirit's work in

applying salvation. But they do not separate these aspects and apportion them to conversion and regeneration respectively. In truth both contrition and faith together are comprized in that single work of God's grace which is called repentance, or regeneration, or conversion.

The clearest presentation we have found of the opposing view which pervades the pietistically coloured distinctions of Hollaz is given in the following summarizing paragraph from his Examen, page 851: Hunc ordinem actuum gratiae ostendit ipsa praxis. Deus sapientissimus lapsos generis humani primos parentes conversurus, praedicavit ipsis legem, ut hoc fulmine perculsi contremiscerent et dolerent: Pavidis et contritis praedicavit evangelium, ut ipsos regeneraret et iustificaret, Gen. III, 7.8. seqq. Auscultatores Petri audita concione apostolica compuncti sunt corde et dixerunt ad Petrum et reliquos apostolos: Quid faciemus, viri fratres? (en gratiam conversionis per legem!) Petrus ait ad illos, poenitentiam agite (en contritionem activam, quae conversionem passivam insequatur!) et baptizetur unusquisque vestrum in nomine Iesu Christi (quibus verbis regeneratio per baptismum exprimitur) in remissionem peccatorum (sic immediate regenerationem excipit justificatio) Act.II,38.

The passages which are quoted by Hollaz to show that the Formula of Concord accurately distinguishes the converting and the regenerating grace of God are unfortunately chosen for this purpose, since they do not contain this thought but rather emphasize the equivalence of the two expressions. Triglotta 890, 24: "Homo per Spiritum Sanctum illuminatur convertitur, regeneratur." Triglotta 914,90: "Hominis autem nondum renati intel-

lectus et voluntas tantum sunt subiectum convertendum, sunt enim hominis spiritualiter mortui intellectus et voluntas, in quo homine Spiritus Sanctus conversionem et renovationem operatur, ad quod opus hominis convertendi voluntas nihil confert, sed patitur, ut Deus in ipsa operetur, donec regeneretur."

Excursus I. Is Regeneration successive? - Quenstedt (Theologia didactico-polemica. P.III.c.6.s.1.th.17.f.483) states: "Haec ipsa autem vitae spiritualis largitio, est successiva, non semper momentanea, sed gradualis et crescens, et licet ipsa ζωοποίησις seu vivificatio fiat eo momento, quo fides in nobis accenditur, et Christus verus justitiae Sol in cordibus nostris oritur, 2 Petri 1,19. illa tamen vita spiritualis successivis actibus sese exerit." Dr. Jacobs translates (in Schmid, "Doctrinal Theology of the Evangelical Lutheran Church", p.464): "Regeneration is successive, not always instantaneous, but gradual and increasing; and although the quickening takes place in the moment in which faith is produced in us, and Christ, the true sun of righteousness, arises in our hearts, yet the spiritual life displays itself in successive acts." Baier (III,187) speaks similarly: "Forma regenerationis in ipsa fidei donatione consistit; ad cuius modum, quo Spiritus S. in hominis aucti mentem agit, cum eam per verbum regenerat, pertinet, quod successive per praevios actus supernaturales a se ipso excitatos fidem habitualement confert." On the expression "successive" Baier further notes: "Nec obstat nomen regenerationis, cuius vis et significatio ex analogia generationis sit aestimanda, haec autem fiat in instanti. Neque enim similitudo ista ultra suum tertium est extendenda, et regenerationis actu non

novam substantiam, sed qualitates produci, monuimus ad #3. et not. a. Quia autem regenerationem in instanti fieri dixerunt, illi vel justificationem, vel collationem initiorum fidei, quoad primam cogitationem sanctam et pium desiderium, intellexisse videntur." And this note is translated by Dr. Jacobs (ut supra): "Nor is there any contradiction to this in the name, regeneration, whose force and signification are to be estimated from the analogy of generation, which takes place, indeed, in an instant; for that comparison must not be extended too far.... Those who say that regeneration is instantaneous, seem to understand by it either justification or the conferring of the beginning of faith as to the first holy thought and pious desire." The statements of Quenstedt and Baier, rightly understood, are not in themselves objectionable, since there occurs in confessional usage such a wider sense of the term (e.g., Triglotta 804,4: "Etsi enim renati et spiritu mentis suae renovati sunt, tamen regeneratio illa et renovatio in hac vita non est omnibus numeris absoluta, sed duntaxat inchoata"; 862,14; 906,68: "regeneratio nondum sit absoluta, sed solummodo in nobis inchoata"; compare also Dr. Pieper's remarks on this wider sense of the term as quoted above, p.16, but may prove misleading if the accompanying limitations are not carefully observed. Quenstedt's statement is the more carefully guarded of the two and wards off misunderstanding by the clear explanation: "et licet ipsa ζωοποίησις seu vivificatio fiat eo momento, quo fides in nobis accenditur, et Christus verus justitiae Sol in cordibus nostris oritur, 2 Petri 1,19. illa tamen vita spiritualis successivis actibus sese exerit." This is entirely in accord with the language of

the Formula of Concord. To the definition of Baier, however, Dr. Pieper, in the manuscript notes, quoted before, adds the following necessary qualifications: "When Baier (#12) says that regeneration takes place 'successive', this is true only with regard to regeneration in the wider sense, in which sense it extends through the entire life. Regeneration in the usual, that is, in the narrower, sense, in so far as it consists in the donation of faith (*quatenus in ipsa fidei donatione consistit*), does not take place 'successive' but in a moment, since it is impossible that a man should be, even for a short time, at once believing and unbelieving, a child of wrath and a child of grace Calov, p.187: 'Regeneration is not a mere improvement of life, but the creation of a new, hitherto non-existent, spiritual life.'"

After thus warding off the misconceptions liable to arise from the "successive," Dr. Pieper goes on to comment on the four characteristics of regeneration, mentioned by Baier in the fourteenth paragraph, viz., *necessitas*, *efficacia*, *defectibilitas*, *iterabilitas*. "Regeneration is absolutely necessary for every man born after the course of nature (*necessitas regenerationis in ordine ad salutem*). The fact and also the reason is given John 3,5.6. This must be carefully inculcated. Quotation from Luther, p.189. Although the spiritual life given by God through regeneration has in itself the power of life and God also will preserve it in each regenerate man, Phil.1, 6 (*efficacia perennis ex parte Dei*), yet men through sinning can entirely fall from the state of regeneration (*defectibilitas regenerationis ex parte hominum*), Romans 8,13. This is denied not only by the Anabaptists and Calvinists (quotation

from Quenstedt, p.190; cf. also the Antithesis, p.173 f.) but also by the modern theologians in consequence of their doctrine of a physical efficacy of the sacraments. Through Baptism, namely, an indestructible seed of spiritual life is supposed to be implanted in a man, which remains in the baptized even in the midst of a life of godlessness and unbelief. Quotation from Kahnis, p.190.191 (translated in this thesis, p.17&18). To the contrary Romans 8,9; John 15,6; 1 John 5,1. But while a man can entirely fall from the state of regeneration, yet regeneration can also be renewed (*iterabilitas regenerationis*). Many indeed have preferred in the case of a renewal of the spiritual life to speak of a second conversion rather than of a second regeneration. But also the latter usage is in accordance with Scripture, as is shown, for instance, by Gal.4,19 (for erroneous treatment of this passage in the interest of the antithesis see Kahnis, *ut supra*) and the example of Nicodemus. The objection that, since Baptism cannot be repeated, so also regeneration cannot take place a second time, rests upon the false assumption that the Word of the Gospel is not also a means of regeneration. See the quotations from Quenstedt, Luther, Hollaz, Fecht, p.189 and 190." In sharp contrast with this exposition of the true doctrine, Kahnis, in the passage before referred to, as quoted above, p.17.18, is advocate for the whole complex of error here rejected. To this passage of his "Lehre vom Abendmahle" (p.432.433; in Walther's *Baier*, III, 190.191) we again make reference for a clear presentation of the antithesis to our doctrine of regeneration and of its relation to conversion.

Excursus II. Preparation for Conversion. - Quenstedt

(Theologia didactico-polemica. P.III.c.7.s.1.th.22.f.493) states: "Forma conversionis consistit in hominis irregentia e statu irae et peccati, in statum gratiae ac fidei, e regno tenebrarum in regnum luminis translatione, quae habet actus suos praeparatorios, respectu quorum successive fieri dicitur conversio." On this passage Dr.Hoenecke comments (volume III, page 270): "Shortly before (L.c. thes. XXI.) he says concerning the point at which conversion is accomplished, that is, concerning the terminus ad quem formalis: 'Terminus ad quem conversionis in genere status fidei est.' And in the second note to this thesis: 'In ipsa conversione donatur homo convertendus novis viribus, tum ut peccata hactenus commissa agnoscat, tum ut Christum ejusque meritum, quo a peccatis liberatur, salutariter cognoscat.' Here Quenstedt by the tum-tum places the two powers of which he is speaking in exact parallel, which will be seen in the following treatment of the modus conversionis to be entirely correct, inasmuch as we have no right to speak of any further spiritual powers before the bestowal of faith." It remains to be considered whether Quenstedt's treatment of the preparation for conversion in the note appended to thesis twenty-two (L.c.c.7.s.1.th.22.f.493), quoted above, p.15, is in entire agreement with the correct teaching of thesis twenty-one. He here distinguishes between preparation for conversion and conversion itself, only the former being described as having grades and taking place "successive." The instantaneous nature of conversion itself is strongly urged and convincingly proved: "Ipsa vero ex statu irae in statum gratiae translatio fit in

instanti et in momento, cum impossibile sit ut subjectum aliquod vel per momentum sit simul in statu irae et in statu gratiae, simul sub vita et sub morte." This sets the matter in the right light and definitely excludes the "status medius." The distinction made between conversion in a wider and in a narrower sense, when the preparatory acts are reckoned together with conversion merely because directed toward conversion, is admissible. The Lutheran Church does not teach "that previous to conversion there are no motions (motus) whatever effected in the human heart by the Spirit of God" (Pieper, "Conversion and Election," p.35). And that these preparatory motions are not used by Quenstedt as a cloak for synergism appears from the description of their operation not as "indwelling in him or belonging to him" but as the grace of God working upon him through the Word: "Primo enim Gratia praeveniens offert Verbum, et mediante eò objectum salvificum, ac naturalem incapacitatem et inidoneitatem quoad spiritualia tollit, deinde Gratia praeparans per illud verbum agit, repugnantiam cohibendo, cor legis pulsu afficiendo, Evangelium explicando." Thus Quenstedt would be able to answer in the affirmative the second of the five test-questions submitted to Dr. Schmidt by the "Norwegian Missourians": "Is it God alone who takes away the wilful resistance of the heart against grace, in every instance where it is taken away?" (op.cit., p.34). It is, however, a different question whether the terminology: "gratia praeveniens, gratia praeparans, gratia assistens," is well adapted to the expression of sound doctrine and tending to Scriptural clarity of treatment. That at least the latter expression is liable to serious misunderstanding appears from

the tendency which could be deduced from the two sentences following, if divorced from their context: "Ubi homo nondum renatus per assistentem Spiritus S. gratiam audire Verbum ἡ δέως Marc. VI, 20. sentire legis pulsum et contritionem etc. potest. Hancque suam operationem per gratiam praeeparantem Spiritus S. continuat, quoad usque capacem hominem reddat, ad recipiendum summum illud bonum translationis ē morte et statu irae ad vitam et statum gratiae." We do not believe, however, that Quenstedt is speaking of spiritual powers indwelling in man before conversion, and our conclusion is strongly fortified by a reference to the passage cited, Mark 6, 20, in which ^{we} are surely not to think of Herod otherwise than as "dead in trespasses and sins." Thus Dr. Hoenecke's conclusion that Quenstedt's treatment is "entirely correct, inasmuch as we have no right to speak of any further spiritual powers before the bestowal of faith," is justified. At the close of this note Quenstedt repeats his emphatic statement of the instantaneous nature of conversion: "Haec ipsa verba translatio ē morte in vitam, ē statu irae in statum gratiae, propriissime conversio est et dicitur, quam solus Deus operatur in instanti et momento, uti diximus."

The entire situation with regard to preparation for conversion is lucidly presented by Dr. Pieper in the tenth chapter of his brochure on "Conversion and Election," from which we quote the following satisfying remarks: "Conversion in the strict and narrower sense consists in the bestowal of faith in Christ. 'And a great number believed and turned unto God' (Acts 11, 21). With still greater clearness the fact that being converted is brought about by becoming a believer is stated by the Greek text: Πολὺς ἀριθμὸς πιστεύσας ἐπέστρεψεν

ἐν τῷ Κύριον. Faith in the Gospel, however, originates only after God has by the Law worked a knowledge of sin. Even in instances of sudden conversion, so-called, as, for instance, in the sudden conversion of the Apostle Paul (which, by the way, took place not in Damascus, but on the road to Damascus), the knowledge of sin worked by the Law preceded faith in point of time. Luther was accustomed to express this matter thus: Man will not flee to Christ unless he has first tasted hell. And this having-tasted-hell is a necessary praeparatio for conversion. In this sense the Scriptures call the Law a 'schoolmaster to bring us unto Christ': ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν (Gal. 3, 24). The Law is not in itself a schoolmaster unto Christ, or a guide unto Christ. In itself the Law only works either self-righteousness or despair, thus making man a fugitive from Christ. But when employed by God, the Law becomes a schoolmaster unto Christ, and prepares the way for Christ and the Gospel. Luther comments on Gal. 3, 24. 25: 'The Law prepares for grace (ad gratiam praeparat) by revealing and augmenting sin and by humiliating the proud, in order that they may desire help from Christ.' Chemnitz stigmatizes as slander the Romanist charge that the Lutherans taught no 'preparation' for the acceptance of justifying grace. He says: 'It is untrue when they charge in the 9th canon that we deny that any motions of the will, imparted and quickened by God, precede the acceptance of justification. For we do teach that repentance or contrition come first, and these cannot exist without great, sincere, and earnest motions of the will. But we do not say that penitence or contrition precede as something meritorious'. This statement of Chemnitz is preceded by another, as follows: 'If

they (the Romanists) would ascribe what according to the Scriptures precedes, not to human energies, but to the grace of God and the working of the Spirit, and would not, because of these preparations, set up a claim of a merit or worthiness on account of which we are justified, we could easily come to an agreement about the word preparation, correctly understood according to Scripture. Nor did Luther show an aversion to this word. He says, commenting on the 3d chapter of Galatians: The Law in its proper office serves grace and prepares for grace (esse praeparatoricem ad gratiam), because it serves to open up an entrance (aditum) to us for grace. Indeed, he goes so far as to say that the Law in its office may subserve justification, not because it justifies, but because it drives (urgeat) man toward the promises of grace and makes these sweet and desirable.'"

2. Vivification or (spiritual) Resurrection (vivificatio, resuscitatio). - Every man is born spiritually dead (Ephesians 2,1.5; Colossians 2,13). Between death and life there is no middle stage. The transition from the one to the other is designated by the term "vivification" or "quickenning." But this is the same change which is also designated by the terms "conversion," "regeneration", "illumination", "vocation", "repentance". Like them it is accomplished through faith in the Gospel, consists in the implanting of faith. The fundamental proof - passage is Colossians 2,12: συνηγάρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ. As an example of the old orthodox Lutheran interpretation of this passage we offer the comments of the Weimarsche Bibel and of Calov's Biblia Illustrata. Weimarsche Bibel: "In dem, dass ihr mit ihm

begraben seid durch die Taufe (wie Christus ist fuer unsere Suende gestorben und begraben worden, so seid ihr in der Taufe der Suende abgestorben); in welchem (Christo) ihr auch seid (geistlicher Weise) auferstanden (zum neuen Leben) durch den Glauben (an ihn), den Gott wirket (welcher Glaube nicht ist ein Werk natuerlicher menschlicher Kraefte, sondern Gott wirket denselben) welcher ihn (Christum) auferweckt hat von den Todten." An additional annotation supplies another translation: "Griech.: And.: die ihr mit ihm begraben seid in der Taufe, in welcher ihr auch mit auferstanden seid durch den Glauben, der da ist ein Werk Gottes, welcher (durch eben diese Kraft) ihn, usw.." Biblia Illustrata: "Explicat Apostolus, quod dixerat de ἀνεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, idque cum verbis figuratis tum propriis. Figuratis sepultura in baptismo et resurrectionis et vivificationis. Baptismum ergo jam nominat, ut intelligamus, in eodem et per eundem exui corpus peccati, nec vero baptismum figuram tantum facit sepulturae et resurrectionis sive Christi, sive Christianorum; sed medium quo, quod morte et sepultura, nec non vivificatione et resuscitatione Christi nobis partum etiam, applicatur per fidem, ut fructus ejusdem participes reddamur. Quo nomine dicimur cum Christo sepeliri in baptismo, et quum sepultura praesupponat mortem, mori etiam nos cum Christo innuitur, quemadmodum postea v.13. convivificari cum Christo expresse dicimur, nec non cum Christo resuscitari in eodem baptismo v.12. idque omne διὰ τῆς πίστεως per fidem in Christum, utpote per quam unice fructus mortis Christi et sepulturae ac resuscitationis participes reddimur, ut docuit Apostolus, Rom.IV.25. nimirum credendo in ipsum ceu propter pee-

cata nostra mortuum, et propter justitiam nostram resuscitatum, ut in ipso et per ipsum remissionem peccatorum et justitiam consequamur." From this entire view of the passage Meyer insistently dissents: "Diess $\sigma\upsilon\nu\eta\gamma\epsilon\rho\theta$ ist von der Gemeinschaft an der leiblichen Auferstehung Christi zu verstehen, in welche Gemeinschaft man durch den Glauben dermaßen eingetreten ist, dass man vermoege der mittelst des Glaubens hergestellten Lebens- und Schicksals-Vereinigung mit Christo in der Auferstehung Christi seine eigene Auferstehung mit geschehen weiss, welche Wohlthat des Mit-Anferwecktseins vor der Parusie zwar ein idealer Besitz ist, durch die Parusie aber (sei es, dass die Verwirklichung vermittelt der eigentlichen Auferstehung bei den Gestorbenen, oder vermittelt der Verwandlung bei den noch Lebenden eintritt) real wird. Gewoehnlich fasst man $\sigma\upsilon\nu\eta\gamma\epsilon\rho\theta$ im ethischen Sinne, von der geistlichen Erweckung, naemlich aus dem sittlichen Tode, so dass P. nach der negativen Seite der Wiedergeburt (V.11. bis $\beta\alpha\pi\tau\iota\sigma\mu\alpha\tau\iota$ V.12.) nun deren positive Seite bezeichne (s. Huther u. Ewald). Vgl. Hofm. II,2.p.156., welcher den Uebergang 'in die Gemeinschaft der in Christo neuen Menschheit' versteht. Aber gegen diese ganze Art der Fassung ist, dass $\epsilon\nu\ \tilde{\omega}$, auf Christum bezueglich, die Erwaehnung einer neuen Wohlthat, nicht blos die der andern Seite der vorigen Wohlthat, erwarten laesst, und dass dem folgenden $\tau\omicron\upsilon\ \epsilon\gamma\epsilon\iota\rho\alpha\nu\text{-}\tau\omicron\varsigma\ \kappa\upsilon\tau\omicron\nu\ \epsilon\kappa\ \nu\epsilon\kappa\rho\tilde{\omega}\iota$ der Schluss auf die Theilhabung an der eigentlichen Auferweckung Christi aus dem Tode zu Grunde liegt. Vrgl. z. Eph. 2,1. u.2,5.6. Richtig haben von der eigentlichen Auferstehung schon Chrys. Theodoret. u. Oecum. ($\kappa\alpha\iota\ \gamma\acute{\alpha}\rho\ \epsilon\gamma\gamma\epsilon\acute{\rho}\mu\epsilon\theta\alpha\ \tau\tilde{\eta}\ \delta\acute{\upsilon}\nu\alpha\mu\epsilon\iota\ \epsilon\iota\ \kappa\alpha\iota\ \mu\tilde{\eta}\ \tau\tilde{\eta}\ \epsilon\nu\epsilon\epsilon\rho\gamma\epsilon\iota\alpha$)

erklärt, aber schon Theophylact. mischt die ethische Erweckung mit ein: es sei *κατὰ δύο τρόπους* zu erklären, von der wirklichen Auferweckung in spe, und zugleich *ὅτι πνευματικῶς τὴν νέκρωσιν τῶν ἔργων τῆς ἀμαρτίας ἀπερρίψαμεν..... τῆς ἐνεργείας τ.θ.* ist das Objekt des Glaubens (Chrys., Theodoret., Oecum., Theophyl., Erasm., Beza, Calvin, Zeger, Grot., Estius, Corn. a Lap., Michael., Rosenm. u.M., auch B.Crus. u. Ewald), nicht, wie Luther ("durch den Glauben, den Gott wirkt") und fast alle Neueren wollen, Genit. causae), wofuer nicht Eph.1,19. anzufuehren (s.z.d.St.), und wogegen entscheidend ist, dass in allen Stellen, wo der Genit. bei *πίστις* nicht das glaubende Subjekt ist, derselbe das Objekt des Glaubens bezeichnet (Mark. 11,22. Act.3,16. Rom.3,22. Gal.2,16.20. 3,22. Eph.3,12. Phil.1,27.3,9. 2 Thess.2,13. Jak.2,1. Apok.2, 13.14,12.), und dass die Bezeichnung Gottes als dessen, welcher Christum aus den Todten erweckt hat, am natuerlichsten und unmittelbarsten nicht mit der den Glauben, sondern mit der das *συνεγείρασθαι* beschaffenden goettlichen Wirksamkeit in pragmatischen Bezugnahme steht. Dem *τοῦ ἐγείρωτος αὐτ. ἐκ νεκρ.* naemlich liegt die Gewissheit im Bewusstsein des Glaebigen zu Grunde: Da Gott Christum auferweckt hat, so wird seine Wirksamkeit, die dieses Principale und Majus beschafft hat, auch das Consequens und Minus, meine Mit-Auferweckung, in jenem mit eingeschlossen haben. Beides steht dem Glaebigen in so wesentlichem Zusammenhange, dass er in der Wirksamkeit Gottes, welche Christum erweckte, vermoege seiner Lebensgemeinschaft mit Christo die Gewaehr des Mitgeschehenseins seiner eigenen Auferweckung weiss; in jener hat er *ἐνέχυρον* (Theodoret.) von dieser." Karl Braune, commenting on this passage, in

Lange's Bibelwerke, closely follows Meyer in treating τῆς ἐνεργείας τοῦ θεοῦ as an objective genitive and in practically all other points, but differs from him in adopting the spiritual interpretation of συνηγέρθητε: "Mit συνηγέρθητε ist eine vollzogene Thatsache, und zwar eine der in der Taufe vollzogenen entsprechende und wie diese wirkliche, aber geistliche, ethische dem Kontext gemäss notirt. Nach der negativen Seite des der Quende Absterbens wird die positive des neuen Lebens markirt, und zwar mit Hervorhebung der subjektiven Aneignung διὰ τῆς πίστεως, worauf schon ἐν ᾧ hindeutete." Bengel takes the same position on this point: "Ut mors est ante resurrectionem, sic baptismus natura praecedat, in hoc tertio comparationis, fidem adultam." But with regard to the genitive τῆς ἐνεργείας τοῦ θεοῦ he agrees with Luther: "Fides est (opus) operationis divinae: et operatio divina est in fidelibus." We agree with Bengel in both cases. The arguments both for the spiritual signification of συνηγέρθητε and for the construction of τῆς ἐνεργείας which is represented by Luther's translation are well given by Baehr (Commentar ueber den Brief Pauli an die Kolosser): "συνηγέρθητε. Diess wird durch Roem. 6, 4 erklart, aus welcher Stelle es noch deutlicher hervorgeht, wie willkuerlich Rosenmueller das Praeteritum geradezu fuers Futurum nimmt, und uebersetzt: per quem etiam spes certissima resurrectionis facta est vobis. Davon ist hier gar nicht die Rede; wie die beiden Ausdruecke ἀπέκδυσις τοῦ σώματος und συνταφή., so ist auch dieser bildlich vom neuen geistlichen Leben zu verstehen. διὰ τῆς πίστεως. Hunnius: modum explicat nostrae vivificationis et regenerationis, eamque per fidem effici testatur, cujus interventu re-

missis peccatis homo ad illius spiritualis vitae lucem resuscitatur. τῆς ἐνεργείας τοῦ Θεοῦ κ.τ.λ. Der Genitiv ἐνεργείας ist von Grotius, Hambergk, Michaelis, Rosenmueller und andern objektiv genommen worden: 'Der Glaube an die Kraft und Wirkung Gottes,' wie sie sich bei der Auferweckung Christi offenbarte. Der Glaube daran waere dann hier speciell desshalb hervorgehoben, weil die Auferstehung Christi, wie Menken sagt, als das 'Siegel Gottes auf das ganze Zeugniß und die ganze Sache Jesu Christi der Grund unseres Glaubens an ihm ueberhaupt ist. Denn ohne sie waere der Glaube an den ewig lebenden und wirksamen Heiland nicht moeglich.' Grotius und Rosenmueller finden auch noch eine besondere Beziehung auf die Auferweckung der Todten ueberhaupt darin. Ersterer: qui credit, deum tam potentem fuisse, ut Christum a mortuis excitaverit, is simul credit deo non deesse potentiam, ut et alios excitet: cui potentiae cum accedat promissio, merito ea res pro certa habetur. Davon ist aber in diesem ganzen Zusammenhang gar nicht die Rede. Auch der folgende Vers zeigt aufs deutlichste, dass an keine erst kuenftige Sache zu denken ist. Laesst sich wohl grammatisch nichts gegen diese Erklaerung des Genitivs als Objekt (vergl. Ephes. 3, 12. Phil. 1, 27. 3, 9. Apg. 3, 16.) sagen, so spricht doch die Parallelstelle Ephes. 1, 19. bestimmt dagegen. Dort kann man κατὰ unmoeglich als den Gegenstand des Glaubens bezeichnend ansehen, und mit εἰς verwechseln, sondern muss uebersetzen: 'Kraft der Wirkung.' Grotius und Koppe wollten es daher mit μέγας verbinden, und nach πιστεύοντας ein Comma setzen. Aber dagegen spricht wieder unsere Stelle, nach der man ἐνέργεια nicht von πιστ. trennen darf. Nach dieser muss uebersetzt werden: fides, quam deus ef-

ficit vel operatur, wie die meisten und zumal alle aeltern Auslegen thun. Es waren meist dogmatische Gruende, aus denen man diese, die einfachste und natuerlichste Erklaerung verliess. Man wollte allem Praedestinationismus vorbeugen, oder befuerchtete, diese Erklaerung fuehre dazu." After a dogmatical disquisition, which shows to some extent the influence of the sad times in which Baehr lived, he closes his comments on Colossians 2,12 with a quotation which he designates as taken from Luther but which is in reality a citation from the Apology of the Augsburg Confession (Triglotta 190,129). These words we wish also to incorporate at the close of the rather lengthy "catalog of testimonies" adduced with reference to the above passage of Scripture, not alone on account of the pertinence of this statement of our Confession to the topic in hand, but also on account of its intrinsic beauty: "Ein solch recht christlichen Glaube ist nicht so ein leicht, schlecht Ding, als die Widersacher waehnen wollen. Wie sie denn sagen: Glaube, Glaube, wie bald kann ich glauben! usw. Es ist auch nicht ein Menschengedanke, den ich mir selbst machen koenne, sondern es ist eine goettliche Kraft im Herzen, dadurch wir neugeboren werden, dadurch wir die grosse Gewalt des Teufels und des Todes ueberwinden, wie Paulus sagt zu den Kolossern: 'In welchem ihr auch seid auferstanden durch den Glauben, den Gott wirkt' usw. Derselbe Glaube, dieweil es ein neu goettlich Licht und Leben im Herzen ist, dadurch wir andern Sinn und Mut kriegen, ist lebendig, geschaeftig und reich von guten Werken."

The incorrect exegesis for which Meyer contends in the passage above adduced is not indeed contrary to the analogy

of faith. Dr. Pieper refers to John 5,24 and John 11,25 as Scriptural instances of the thought which forms the basis of Meyer's contentions. But this thought is not contained in the particular Scripture with which he is dealing in Colossians 2,12. Calov even takes John 5,24 as referring not to the bodily but to the spiritual resurrection and designates the latter as synonymous with conversion: "Agunt haec non de particulari quorundam ad hanc vitam resuscitatione, sed de gratiosa eorum omnium, qui vocem ejus Evangelicam audiunt et amplectuntur, ad vitam spiritualem excitatione vel conversione: Tempus illud gratiae jam praesto esse, 2 Corinth.6,2. quo vivificatio mortuorum in delictis per Filium perficitur, Eph.2,5. Coloss.2,13. Causa hujus divinae potentiae redditur vers.26. secundum Tarnovium in h.l. exerentis scil. sese in vivificatione mortuorum, sive conversione infidelium per Filium." It is interesting to note here the clear testimony to the equivalence of spiritual vivification and conversion and the reference to the two chief proof-texts for this point, Colossians 2,12f. and Ephesians 2,5 ff.. Nevertheless, in view of the references to the last judgement, the coming forth from the graves, etc., in the immediate context, we must regard the entire passage as dealing with the general bodily resurrection of all the dead at the last day and this particular verse as expressing the sure confidence of believers whose entrance into life is viewed as already accomplished in spe. Thus the perfect tense is explained by the Weimarsche Bibel: "Es ist ihm dieses, dass der zeitliche Tod ihm nur werde ein Durchgang sein zum ewigen Leben, auch in diesem irdischen Leben so gewiss, als wenn es schon geschehen wae-

re, dieweil er naemlich aus Gottes Macht durch den Glauben bewahret wird zur Seligkeit, welche zubereitet ist, dass sie offenbar werde zu der letzten Zeit, 1 Petri 1,5." Thus John 5,24 is not a parallel to Colossians 2,12 but truly expresses the thought which Meyer has erroneously introduced into the latter passage. So also John 11,25 must be taken as referring to the bodily resurrection of believers. The true parallel to Colossians 2,12 is Ephesians 1,19: καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοῖς πιστεύουσιν κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. The Weimarsche Bibel appreciates the whole strength of the passage against synergism in the annotation: "Wie er seine unermessliche goettliche Kraft so herrlich dadurch anleuchet, dass er den Glauben in euern Herzen gewirkt, dadurch ihr aus dem Reiche des Teufels mit Macht heraus gerissen, und im Glauben bis anher wider alle Anfechtung des Teufels und der Welt erhalten worden." But the commentary of Abraham Calov on this passage in his Biblia Illustrata is one of the most powerful expositions which we have yet met with in exegetical literature. With unanswerable logic, unmoveable insistence on the clearest words of the text, and with the triumphant assurance of faith he disposes of the arguments of the adversaries. The attempt of Grotius to separate κατὰ τὴν ἐνέργειαν from πιστεύουσιν is frustrated in few words (though he does not use the argument from the parallel, Colossians 2,12, which is so effectually employed by Baehr, quoted above, page 38 and 39) and the argumentation against applying these expressions to the future bodily resurrection is decisive. The entire passage is applicable to the points discussed in connection with Colos-

sians 2,12. And in addition every sentence is a smiting hammer-blow to the destructive error of synergism. "Tertium hoc est, quod ut agnoscant Ephesii, precatur Apostolus, quae scilicet sit potentia Dei in ipsis, qui credunt, tum quoad fidem ipsam in illis excitatam, et conservatam, quod credunt; tum quoad ea, quae per fidem ipsis donantur. Grotius non vult potentiam Dei quoad fidem ipsam respici, non mirum, quia fidem in viribus humanis sitam cum Pelagio et Socino credidit. At verba Apostoli luculenta sunt, quae sit excellens illa magnitudo potentiae ipsius in nobis, qui credimus, pro efficacia fortis roboris ipsius, quam exeruit in Christo. Non dicit Apostolus, quam potentiam sit in nobis exerturus, quando nos ad beatam vitam resuscitabit, de illa resuscitatione nostra nullum hic verbum extat: Temere ergo illa ingeritur. De potentia quidem, quam exeruit in Christi resuscitatione, vers 4. agitur: sed comparata illa non cum virtute, quae in nostri resuscitatione exeretur, sed cum ea, qua credimus, vel qua fides in nobis excitatur et fovetur, imo eidem potentiae et virtutis divinae opus utrumque tribuitur, et fidei nostrae, et resuscitationis Christi. Diserte enim dicitur, nos credere pro efficacia fortis roboris ipsius, quam exeruit in Christo, cum excitavit eum a mortuis. Quae verba separare quidem fatagit Grotius, sed invito textu. Illa enim μετὰ (sic!) τὴν ἐνέργειαν cohaerent cum voce πιστεύοντας, et celebratur in eo, quod fides in nobis excitetur, quod est ἔργον τοῦ θεοῦ, Joh^a. VI. vers. 29. nobisque a Deo dandum est propter Christum, qui et velle et perficere in nobis largitur, Phil. I. vers. 29. cap. II. vers. 13. non minus immensa Dei potentia, quam gratia et misericordia divina." In such a Scripture as this, the use of which against synergism is well known, the "Missourian"

exegesis is nevertheless not more sharp in its polemics than what has just been quoted from one of the older theologians of the Lutheran Church. Dr. Stoeckhardt's exposition in his commentary on Ephesians is clear, coherent, convincing, but its force certainly does not go beyond^d the force of the plain words of the text. Here again the bearing of this parallel upon Colossians 2,12 may be seen, and the arguments there advanced may be reenforced by the weight of the following beautiful paragraph: "Die christlichen Leser sollen ferner recht verstehen lernen, das erbittet ihnen der Apostel, 'welches die ueberschwengliche Grosse seiner Macht sei an uns, die wir glauben nach der Wirkung der Kraft seiner Staerke', καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

V.19. Eine Anzahl Ausleger, z.B. Meyer, Schmidt, Haupt, Soden, Abbot, bezieht diese Worte ebenso wie die vorhergehenden auf die Zukunft und deutet sie auf die Machtentfaltung Gottes bei der Parusie des Herrn, welche den Christen zu der verheissenen Herrlichkeit verhelfen werde. Die Naeherbestimmung κατὰ τὴν ἐνέργειαν etc. und was darauf folgt V.20 usw., verbindet man dann mit dem Fragesatz τίς ἐστίν V.18 usw., oder speziell mit dem dritten Glied desselben V.19a, in dem Sinn, dass die Groesse der Macht, welche Gott an den Glaeubigen bewaehrt, indem er ihnen die eben beschriebene Herrlichkeit gibt, sich an der Macht bemesse, welche er an Christo bewaehrt habe. Die δόξα Christi werde auch die Christen zu der ihnen verheissene δόξα bringen. Aber die vorliegende Aussage weist mit keinem Wort auf das Ende der Dinge hin, und im folgenden wird der gegenwaertige status quo, die Machtstellung,

die Christus jetzt schon einnimmt, beschrieben. So nehmen wir mit Braune, Hofmann, Wohlenberg und fast saemtlichen aelteren Auslegern an, dass der Apostel V.19 seinen Blick von der Zukunft auf die Gegenwart des Christen zuruecklenkt und der Machterweisung Gottes an den Glaebigen hier in dieser Zeit gedenkt, indem wir *κατὰ τὴν ἐνέργειαν* etc. mit *ἡμᾶς τοὺς πιστεύοντας* verbinden. Dass wir glauben, jetzt im Glauben stehen, geschieht vermoege der Wirkung der Kraft seiner Staerke, *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ*. *ἰσχύς* ist das Vermoegen, die Staerke Gottes, *vis et virtus Dei*; *κράτος* die Aeusserung dieses Vermoegens, die Kraft Gottes, welche sich an den betreffenden objekten wirksam erweist. Derselbe Gedanke findet sich Kol.2,12, wo der Glaube die Wirkung Gottes genannt wird, *διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ*. Und die Christen sollen nun recht ermessen und erwägen, wie ueberschwenglich gross die Macht und Kraft Gottes ist, die sie an sich erfahren haben und fort und fort erfahren. Der Apostel macht hier nur den Glauben namhaft und bezeichnet den Chrtienstand als Glaubensstand. Der Glaube ist es ja, was uns zu Christen macht. Durch den Glauben an unsern Herrn Jesum Christum sind wir Kinder Gottes geworden und Erben des ewigen Lebens. Der Glaube verhilft uns zu der zukuenftigen Herrlichkeit, von welcher vorher die Rede war. Aus dem Glauben folgt dann Liebe und Hoffnung. Und nun kehrt der Apostel nachdruecklich hervor, dass unser Glaubensstand nach Anfang, Fortgang und Ende, denn so ist das *ἡμᾶς τοὺς πιστεύοντας* gemeint, auf der Macht und Kraft Gottes beruht. Er haeuft die Ausdruecke, welche die Kraft Gottes bezeichnen. Er will uns damit zu Gemuete fuehren, dass wir unsern

Glauben der Kraft und Staerke Gottes, welche staerker ist als alles, der Allgewalt Gottes, welche, wie Hofmann richtig er-
 klaert, ueber alles Widerstrebende Herr wird, verdanken. Al-
 les, was in uns ist, widerstrebt dem Glauben, Christo, dem
 Evangelium von Christo. Der Glaube geht stracks wider die Na-
 tur des Menschen. Der Mensch widerstrebt Gott und seinem
 Christus mit allen Fasern seines Herzens, aus allen seinen
 Kraefte. Das ist die allerintensivste Kraftausserung des
 natuerlichen Menschen, der Hass, die Feindschaft, der Wider-
 spruch wider Christum. Und nun verherrlicht Gott, der Vater
 der Herrlichkeit, seine allmaechtige Kraft eben damit an dem
 Menschen, dass er dieses Widerstreben ueberwindet, den Men-
 schen dem Evangelium gehorsam macht, die Christusfeindschaft
 in Christusfreundschaft verwandelt und dann auch noch in den
 Christen das widerstrebende Fleisch niederhaelt und gleichsam
 unter fortgesetztem Protest des Fleisches den Glauben erhaelt.
 Wirkung und Erhaltung des Glaubens ist der groesste Triumph
 der goettlichen Allmacht. Wir erinnern zugleich an das, was
 wir oben zu Vers 13 von der bewahrenden Macht des Heiligen
 Geistes bemerkten. Von dieser heilbringenden Machtwirkung
 Gottes ist aller Druck und Zwang ausgeschlossen. Das Evange-
 lium ist ja nicht nur das Objekt, sondern auch das Mittel
 des Glaubens. Der Glaube kommt aus der Predigt, worauf auch
 V.13 hingewiesen war. Durch die Predigt des Evangeliums, durch
 die Predigt von Christo, dem Erloeser und Heiland der suen-
 digen Menschen, wirkt die Allgewalt Gottes auf den Menschen
 ein, auf Herz und Willen des Menschen, gewinnt sie die Zu-
 stimmung des Menschen und macht aus Widerwilligen Willige.
 Der Glaube ist eitel Willigkeit, aber eben eine von dem all-

maechtigen Gott durch das Wort der Wahrheit geschaffene Willigkeit. Und je gruendlicher und tiefer wir Christen nun uns selbst, unsere eigene Art, under angeborenes Verderben erkennen, desto besser lernen wir die ueberschwengliche, ueberwaeltigende Groesse der Macht und Kraft Gottes verstehen und wuerdigen, welche uns zum seligmachenden Glauben gebracht hat und im Glauben erhaelt."

The second important proof-passage is Ephesians 2,5-8:

καὶ ὅντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνέζωοποίησεν τῷ Χριστῷ.... τῇ γὰρ χάριτί' ἔστε σέσωσμένοι διὰ πίστεως. In

this passage Meyer makes the same mistake as he made in the passage from Colossians: "συνέζωοποίησε τῷ Χρ." wird von den Meisten (auch Flatt, Rueck., Meier, Matthies, Harless, Olsh., deWette, B.Crus.) von neuer geistlicher Belebung gefasst ('justificationem et regenerationem nostram complectitur,' Bodius; Rueck. will vornehmlich an die Rechtfertigung gedacht wissen). Aber womit diess aus dem Contexte rechtfertigen? War der Leser durch νεκροὺς τοῖς παραπτ. an den ewigen Tod erinnert, welchem er durch sein vorchristliches Suen-denleben verfallen gewesen war (s.z. V.1.), so sollte er nun an das ewige Leben, welches mit der Auferstehung anhebt, zu denken haben, und er konnte um so weniger an etwas Anderes als an dieses wirkliche Auferstehungsleben denken, da nachher noch die Mitversetzung in den Himmel ausgesprochen, und dann V.7. die Absicht Gottes auf die Zeiten nach der Parusie bezogen wird. Und hatte nicht schon 1,18f. bestimmt auf die zukuenftige κληρονομία hingewiesen? Wie konnte in diesem zusammenhange ein Leser auf die blos ethische, geistliche Belebung (Rom.6,4 f.) verfallen? Nein, Gott hat die Glaebigen

mit Christo lebendig gemacht, d.h. in Christi Wiederbelebung, welche Gott bewirkt hat, ist auch die ihrige mit geschehen: Vermittelst des Zusammenhanges zwischen Christus mit seinen Glaubigen, als seinen Leuten steht/ist es ist ihre Wiederbelebung

in der seinigen objektiv mit enthalten, - ein thatsaechliches Verhaeltniss, dessen sich der Christ im Glauben bewusst ist; 'quum autem fides suscipitur, ea omnia a Deo applicantur homini, et ab homine rata habentur,' Beng. So steht die Sache in der Anschauung Pauli als: geschehen da, weil die Lebendigmachung Christi geschehen ist; die kuenftige wirkliche Lebendigmachung oder bezw. Verwandlung bei der Parusie (1 Kor. 15,23.) ist dann die subjektive Theilhaftigwerdung des objektiven von Seiten Gottes in Christi Auferstehung schon mit Gegebenen. Allerdings haette sich P. nach anderer Betrachtungsweise auch durch das Futur. ausdruecken koennen wie 1 Kor. 15,22. vgl. Rom.8,17; aber wer fuehlt nicht, dass durch den Aorist. ('ponitur autem Aoristus de re, quae, quamvis futura sit, tamen pro peracta recte censeatur, cum alia re jam facta contineatur,' Fritzsche ad Rom.II.p.206.) die Sache energischer und triumphirender aus dem Glaubensbewusstsein des Apostels hervortritt? οὐκ ἐδικαίωσε, τούτους καὶ ἐδόξασθε Rom. 8,30." The corrective to this is furnished by Dr.Stoeckhardt: "Die Meinung Meyers, wie auch Schmidts, Paulus nehme hier νεκροὺς proleptisch und wolle seinen Lesern zu Gemuete fuehren, dass sie um ihrer Suenden willen dem ewigen Tode verfallen waren, dass ihnen aber dann durch Christum das ewige Leben geworden sei, hat keine Nachfolge gefunden. Dieselbe hat keinen Halt im Sprachgebrauch und passt nicht in den Kontext. Offenbar bezeichnet ὄντας νεκρούς einen wirklich vorhandenen Todeszustand, dem die Leser jetzt entnommen sind, sowie συνεζωοποίησε eine thatsaechliche Lebendigmachung, welche die Leser schon an sich erfahren haben, nicht die Anwartschaft auf ein kuenftiges Leben. Im ganzen Zusammenhang wird ein doppelten sittlicher Zustand beschrieben, der, in welchem

die Heidenchristen, resp. auch Judenchristen sich befanden, da sie noch Heiden oder Juden waren, und der, in welchen sie versetzt wurden, da sie Christen wurden. Und so verstehen fast saemtliche aeltere und neuere Ausleger mit Recht νεκρός vom sittlichen, geistlichen Tode, ebenso wie 5,4; Joh.5,25; Roem.6,13; Apoc.3,1..... Es ist, wie schon oben bemerkt, ganz kontextwidrig, wenn Meyer und Schmidt das συνέζωοποίησε auf die kuenftige Auferstehung des Fleisches deuten, die in Christi Auferweckung schon gegeben sei. Der Apostel meint vielmehr, wie sonst allgemein anerkannt ist, ein inneres Erlebnis, das wir schon an uns erfahren haben, eine ethische geistliche Lebendigmachung, Versetzung aus dem geistlichen Tod in ein neues, geistliches Leben." A further citation, taken from Dr.Stoeckhardt's Excursus on the Doctrine of Conversion, although it does not deal with the exegetical error of Meyer is added here on account of its exquisite clarity and its doctrinal importance: "Der schroffe, durch nichts zu vermittelnde Gegensatz zwischen Tod und Leben - καὶ οὕτως ἡμεῖς νεκροὺς τοῖς πνευματικαῖς συνέζωοποίησε - wird verwischt, wenn man den annoch geistlich toten Menschen einen Entscheidungskampf fuehren laesst, in welchem er sich allmaehlich zum Leben in Gott durchdringt, wenn man zwischen Tod und Leben einen status medius, tertius einschiebt, in welchem der tote Mensch sich im Gebrauch der neuen Lebenskraefte uebt. Alle klaren Begriffe und Vorstellungen von Tod und Leben, Erweckung vom Tode, Schaffen gehen bei dieser neuen Weisheit in die Bruecke. Und gerade auch die sittliche Indifferenz, die mit der Wahlfreiheit gesetzt ist, ist ein logisches und sittliches Unding, von dem die Schrift nichts weiss. Wenn der Apostel sagt,

dass Gott den Glauben wirkt, so kann das nun und nimmer heissen, dass G_ott nur die facultas credendi wirke, die der Mensch dann in Wirklichkeit umsetzen muesse, sonder~~r~~kann nach allen Regeln der Sprache und Logik nur dies heissen, dass Gott das Glauben selber wirkt, mit der facultas zugleich den actus credendi wirkt."

The terminus a quo of quickening is spiritual death. The transitus to spiritual life is accomplished through faith, consists in the implanting of faith. How so? Sin, in its subjective working, kills its slave by the consciousness of sin in the heart, an evil conscience. See Romans 1,32: *οὐτι-
νες τὸ δικάωμα τοῦ Θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσ-
συντες ἄξιοι θανάτου ἐσιν*, also Romans 2,12-16, for a more extended statement. The revelation of the Law only intensifies this effect. See Romans 7,10: *ἐγὼ δὲ ἀπέθανον, καὶ εὗρέθη
μοι ἡ ἐντολὴ ἢ εἰς ζωὴν, αὕτη εἰς θάνατον*, also Galatians 3,19a: *τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη*. In the face of this terrible situation man is helpless as long as he lives under the Law. See the Apology of the Augsburg Confession (Triglotta 176,87): "Et quia nulla opera reddunt pacatam conscientiam, ideo subinde nova opera excogitantur prae-ter mandata Dei. Populus Israel viderat prophetas in excelsis sacrificasse. Porro sanctorum exempla maxime movent animos, sperantes se similibus operibus perinde gratiam consecuturos esse, ut illi consecuti sunt. Quare hoc opus mirabili studio coepit imitari populus, ut per id opus mereretur remissionem peccatorum, gratiam et iustitiam. At prophetae sacrificaverant in excelsis, non ut per illa opera mererentur remissionem peccatorum et gratiam, sed quia in illis locis

docebant, ideo ibi testimonium fidei suae proponebant." And again (Triglotta 178,91): "Sic de omnibus operibus iudicat mundus, quod sint propitiatio, qua placatur Deus, quod sint pretia, propter quae reputamur iusti; Non sentit Christum esse propitiatorem, non sentit, quod fide gratis consequamur, ut iusti reputemur propter Christum. Et tamen quum opera non possint reddere peccatam conscientiam, eliguntur subinde alia, fiunt novi cultus, nova vota, novi monachatus praeter mandatum Dei, ut aliquod magnum opus quaeratur, quod possit opponi irae et iudicio Dei." Life comes only with the Gospel, that is, when God through the Gospel creates in the heart faith that all sin is forgiven propter Christi satisfactionem vicariam. See again the Apology (Triglotta 260,36): "Haec fides erigit, sustentat et vivificat contritos iuxta illud, Rom.5,1: Iustificati ex fide pacem habemus. Haec fides consequitur remissionem peccatorum. Haec fides iustificat coram Deo, ut idem locus testatur: Iustificati ex fide. Haec fides ostendit discrimen inter contritionem Iudae et Petri, Saulis et Davidis. Ideo Iudae aut Saulis contritio non prodest, quia non accedit ad eam haec fides apprehendens remissionem peccatorum donatam propter Christum. Ideo prodest Davidis aut Petri contritio, quia ad eam fides accedit apprehendens remissionem peccatorum donatam propter Christum."

The Pietistic misuse of the term "quickenings" has already been pointed out in the Introduction. Its use to designate the condition of fear without faith, the attitude with which Felix listened to St. Paul (Acts 24,25: διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κράτους τοῦ μέλλοντος ἔμφορος γεγόμενος ὁ Φῆλιξ ἀπεκρίθη· τὸ νῦν ἔχον πορεύου.

καίρὸν δὲ μεταλαβὼν μετακλήτομκί τε) is not according to Scriptural usage. But the Pietistic usage first becomes seriously dangerous when such as have scintillulam fidei are called merely "quickened" or "awakened" but not yet converted. To the contrary see Formula of Concord (Triglotta 884,14): "Und in Summa bleibt's ewig wahr, das der Sohn Gottes spricht: 'Ohne mich koennt ihr nichts tun.' Und Paulus Phil.2: 'Gott ist's, der in euch wirkt beide das Wollen und das Vollbringen nach seinem Wohlgefallen.' Welcher liebevolle Spruch allen frommen Christen, die ein kleines Fuenklein und Sehnen nach Gottes Gnade und der ewigen Seligkeit (scintillulam aliquam et desiderium gratiae divinae et aeternae salutis) in ihrem Herzen fuehlen und empfinden, sehr troestlich ist, dass sie wissen, dass Got diesen Anfang der wahren Gottseligkeit (initium illud verae pietatis) in ihrem Herzen angezuendet hat und wolle sie in der grossen Schwachheit ferner staerken und ihnen helfen, dass sie in wahrem Glauben bis ans Ende beharren."

3. Illumination (illuminatio). * Every man is born spiritually blind. There is no twilight state. Either a man is in total spiritual darkness or he is enlightened by the true Light (John 1,9). To those who seek spiritual illumination from any other source the word of our Lord applies: The light that is in them is darkness (Matthew 6,22). He enlightens darkened souls by the bestowal of faith. The terminus a quo is the darkness of sin; the terminus ad quem is "the light of the knowledge of the glory of God in the fact of Jesus Christ" (2 Corinthians 4,6). The transitus is called "illunimation." Both termini are given in Ephesians 5,8: ἦτε γάρ ποτε σκότος,

Both termini are specifically applied to conversion, Acts 26:18: ἀποστρέψαι ἀπὸ σκοτίας εἰς φῶς.
 νῦν δὲ φῶς ἐν κυρίῳ. And the purpose of this change is said
 to be forgiveness of sins and inheritance among them which are
 sanctified by faith in Christ (τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρ-
 τιῶν καὶ κληρονομίαν ἐν τοῖς ἁγιασμένοις πίστει τῇ εἰς ἐμέ. There-
 fore illumination is conversion and consists in the imparting
 of faith and the forgiveness of sins. That it is accomplished
 through faith, consists in the implanting of faith, is empha-
 sized by John 12,46. Whosoever believeth on Christ, in his heart
 the Sun of righteousness has arisen with healing in His wings
 (Malachi 4,2), and he is through this faith illumined: ἐγὼ φῶς
 εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν
 τῇ σκοτίᾳ μὴ μείνῃ. This is reenforced by John 12,36a. 38-40:
 ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένη-
 θε.... ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν
 κύριε, τίς ἐπίστευσεν ἡ ἀκοὴ ἡμῶν; καὶ ὁ βραχίον κυρίου τίς
 ἤπτεκαλυφθη; διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν
 Ἡσαΐας τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρρωσεν αὐτῶν
 τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ
 καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσονται αὐτούς. Further, John 8,
 12: Πάλιν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων. ἐγὼ εἰμι τὸ
 φῶς τοῦ κόσμου. ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκο-
 τίᾳ, ἀλλ' ἐξ εἰς τὸ φῶς τῆς ζωῆς. On the latter passage Luther
 comments as follows: "Who can do that? It is often referred
 to His works and example. Indeed that is also called follow-
 ing Christ; but Christ draws disciples to Himself and says:
 Follow me, keep my doctrine, For to follow Christ means to
 hearken to His doctrine, to preach that He has suffered and
 died for us; that is what it is to hearken to His words in
 faith. Whoever believes on me, Holds to Me, relies upon Me,

he will be saved, he follows Christ in faith, and holds to the Light: he does not seek out saints nor does he follow heretics; for they who go after such follow will-o'-the-wisps, wandering lights, spooks which lead people astray in the field at night; but that is true following, to follow in faith, to rely upon Him. After that there is another following, namely, that one follows His example, does His works, and suffers as He suffered. Of that He does not here speak particularly; but here He desires that one see the doctrine and hold to it and avoid all other doctrines which do not preach Christ the Light. Now He explains what it means to follow Him; that he who does so will see a Light by which he lives. For He says: He shall not walk in darkness. Here you see what following is. For by works no one obtains a Light by which he lives. The sun cannot be grasped, with the senses but is only seen with the eyes; you lift up your eyes and immediately thereupon, follow the rays of light. Thus Christ also cannot be grasped with good works, but you must lift up the eyes of faith, perceive, hear, and let the Word shine in your heart, and perceive it. By this Light we shall live, nor will this Light let us die, but by this light we shall live forever. Now all this is lies and heresy to the world and to the Jews. Ah, say they, do you mean to say that all our ancestors and fathers were eternally lost and were constantly in darkness? Do you think they were all fools? Now all who come to Christ are saved; through this Light they are all preserved; as also the Lord Christ said: 'Abraham is dead,' but 'he saw My day and was glad,' that is, he saw my Light, My beams, this Sun illumined him which now shines also upon us and illumines us. That was preaching the truth; and very high praise for the doctrine of the Gospel; but in the eyes of all

the world it is utter heresy, So is it with us also today; we still have to hear such clamour" (St.Louis, VIII,142 f.) In their use of this term, restricting it to true believers, the Pietists, as Dr.Pieper points out, were in the right over against some who adhered to the orthodox party and asserted "that illumination or at least a sort of "allumination" could be ascribed also to unconverted preachers.

4. Calling (vocatio). - This term is undoubtedly used in a twofold sense in Holy Scripture. Used in the sense merely of earnest invitation through the preaching of the Gospel (as, e.g., Matthew 22,14: πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί) it is certainly not synonymous with conversion, since nothing is here posited concerning the final effect of the call. It is so used also in Matthew 20,16 and Luke 14,24. With regard to this call it is well known that the Calvinists teach an error which is rejected by employing the adjective "earnest" as characteristic of the divine intention in issuing this invitation. The false teaching of the Calvinists is rejected in our Confession, Formula Concordiae XI: "Et hanc vocationem Dei, quae per verbum evangelii nobis offertur, non existimemus esse simulatam et fucatam, sed certo statuamus, Deum nobis per eam vocationem voluntatem suam revelare, quod videlicet in iis, quos ad eam modum vocat, per Verbum efficax esse velit, ut illuminentur, convertantur et salventur. Verbum enim illud, quo vocamur, ministerium Spiritus est, 2 Cor.3,8, quod Spiritum Sanctum affert, seu per quod Spiritus Sanctus hominibus confertur, et est virtus Dei ad salutem omni creden-

ti, Rom.1,16. Cum igitur Spiritus Sanctus per Verbum efficax esse, nos corroborare et vires subministrare velit, profecto vult Dominus, ut verbum evangelii recipiamus, ei credamus atque pareamus" (Triglotta 1072,29). "Quod autem multi vocati sunt, pauci vero electi, eius rei causa non est vocatio divina, quae per Verbum fit, quasi Dei haec sit sententia: Ego quidem vos, quibus Verbum meum propono, externe per id Verbum omnes voco ad regni mei coelestis participationem, at in corde meo non de omnibus serio ad salutem vocandis, sed de paucis tantum cogito. Voluntas enim mea haec est, ut maior eorum, quos per Verbum voco, pars neque illuminetur neque convertatur, sed condemnatur atque in aeterna, morte maneat, etsi per Verbum meum, quo vocantur, aliter meam illis mentem declaro etc." (Triglotta 1074,34). After treating at some length the Calvinistic error, Dr. Pieper, in his "Conversion and Election," disposes of an error on the other side which is clearly summarized (page 126) in the following manner: "However, also the synergists teach error regarding the call as distinguished from conversion. They distinguish between being called and being converted in such a way as to assert that a stimulating effect results from the call. Through this stimulating effect the good natural energies dormant in man are roused, and by means of these man is now able to use rightly the powers which grace offers to him. The presumption is that previous to conversion a free will in favor of that which is spiritually good, or a freedom of choice in favor of the Gospel, is established through the call." Much more frequently vocation is equivalent to conversion in Scriptural usage. An example of this use of the term is its employment in the superscriptions of the Apostolic Epistles (Romans 1,6: κλητοὶ Ἰησοῦ Χριστοῦ, and 1 Corin-

thians 1,2: κλητοὶ ἄγιοι). It is an oft recurring usage in the Epistles, e.g.: Romans 8,30 (οὓς ἐκάλεσεν, τοὺς οὕτως καὶ ἐδικαίωσεν); 1 Corinthians 1,26 (βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί); 1 Peter 2,9 (ὅπως τὰς ἀρετὰς ἐξυγγείλητε τοῦ ἐκ σκοτῶν ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φωτός); 2 Timothy 1,9 (τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία). 1 Peter 2,9 proves the equivalence of calling and illumination, the terminus a quo and terminus ad quem being in both cases identical. Compare preceding section. The remarks of Quenstedt concerning vocatio indirecta are interesting and not in themselves reprehensible, although this sense of the term is not according to Scriptural usage and might lead to misunderstanding if it is not kept clearly in mind that, in spite of any natural knowledge, unregenerate man remains in spiritual darkness until the light of faith is kindled in the heart through the Gospel. Compare the passages referred to by Dr. Pieper, Isaiah 9,1 (Luther and A.V., verse 2): יְהוָה יִפְתָּח לָנוּ דָּלָת וְנֵצַח חַיֵּינוּ בְּפִתְּחָהּ; וְנֵצַח חַיֵּינוּ בְּפִתְּחָהּ; וְנֵצַח חַיֵּינוּ בְּפִתְּחָהּ; וְנֵצַח חַיֵּינוּ בְּפִתְּחָהּ; and Matthew 4,16: ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρῃ καὶ σκιά θανάτου φῶς ἀνέτειλεν αὐτοῖς. We quote Quenstedt's

distinction between vocatio indirecta and vocatio directa:

"Late sumpta includit etiam Vocationem indirectam, quae fit tūc intuitu hujus Universi, ejusdemque gubernationis et divinae in Creaturas beneficentiae, Rom.I.20. cap.II.14.15. Actor. XVII.27. tūc per famam generalem et confusam de coetu quodam, in quo dicitur agnosci et coli solus verus Deus 1.Reg.X.1. seqq. 2.Reg.V.2.3. 1. Thessal.I.8. Vocatio Dei alia Directa est, alia Indirecta. Indirectam vocamus illam, quā Gentiles extra Ecclesiam Verbi praedicatione ob Majorum et propriam cul-

pam destituti, obscurius et veluti é longinquo invitantur, per τὸ γνωστὸν τοῦ θεοῦ i.e. potentiae, sapientiae et bonitatis Dei manifestationem, Rom.I,19. per ποιήματα res creatas visibiles v.20. et Actor. XVII,27. sive per contemplationem constructionis hujus Universi, ejusdemque sapientissimae administrationis et gubernationis, nec non divinae in creaturas beneficentiae. Quo pertinet locus Actor.XIV.16. Ubi S.Paulus commemorat Dei ἀγαθὰ ποιεῖν, pluvias et tempora fructifera, aliarumque rerum humanarum providam procurationem, quā Deus non passus fuit se κέρτυρον. Sic manuduxit quasi etiam homines ad quaerendam ulterius Dei notitiam per vocem Naturae et Conscientiae, Rom.II.14. et 15. per celebritatem Ecclesiae, sive famam de coetu quodam hominum, in quo agnoscatur et colatur verus Deus. Testatur id historia de Regina Sabaeā, sive Austri, Matth.XII. 42. quae excitata famā Salomonis venit ad audiendam sapientiam ejus, 1 Reg.X.1.seq. Fama scil.de Salomonis sapientiā, non solum politicā et oeconomicā sed etiam Ecclesiasticā, ejusdemque administratione, in toto ferè Orbe innotescebat. Sic quoque Naaman Syrus 2 Reg.V.2.3. ex relatione servulae captivae veniebat in notitiam sacrorum Israeliticorum. De hac famā Ecclesiae in toto mundo celebri loquitur etiam Paulus 1.Thes-sal.I.8. Hae modò recensitae vocationis species sunt magis invitamenta et incitamenta quaedam ad inquirendum de vero Dei cultu et coetu, in quo ille viget, quā vocatio propriè dicta, ratio est; Quia pro fine proximo et immediato non habent ipsam hominis aeternam salutem, vel cognitionem Christi Redemptoris et mysteriorum ad salutem aeternam adipiscendam necessariorum, sed saltem adductionem ad januam verae Ecclesiae. Strictè accipitur terminus, prout significat vocationem directam, et propriè sic dictam, à quā salutaris conversio incipit,

quae significatio proprie' hujus loci est. Directa et proprie dicta vocatio est, quâ Deus homines per Verbum sive lectum sive praedicatum ad fidem et poenitentiam vocat, illisque gratiam conversionis offert, quâ converti ipsi, et salutis participes fieri possint" (Theologia dōdacticō-polemica. P.III.c.5.s.1. th.3.4.f.461.).

5. Repentance (poenitentia). - The narrower and wider sense of the term repentance are carefully distinguished in the Formula of Concord (Triglotta 952,7-9) and illustrated by appropriate instances from the Holy Scriptures: "Wie denn auch das Wortlein 'Busse' nicht in einerlei Verstand in Heiliger Schrift gebraucht wird. Denn an etlichen Orten der Heiligen Schrift wird es gebraucht und genommen fuer die ganze Bekehrung des Menschen, als Luk.13: 'Werdet ihr nicht Busse tun, so werdet ihr alle auch also umkommen.' Und im 15.Kapitel: 'Also wird Freude sein ueber einen Suender, der Busse tut.' Aber in diesem Ort, Mark.1, wie auch anderswo, da unterschiedlich gesetzt wird die Busse und der Glaube an Christum, Act.20, oder Busse und Vergebung der Suenden, Luk.24, heisst Busse tun anders nichts, denn die Suehde wahrhaftig erkennen, herzlich bereuen und davon abstehen; welche Erkenntnis aus dem Gesetz kommt, aber zu heilsamer Bekehrung zu Gott nicht genug ist, wenn nicht der Glaube an Christum dazukommt, dessen Verdien(t)s die troestliche Predigt des heiligen Evangelii allen bussfertigen Suendern anbaut, so durch die Predigt des Gesetzes erschreckt sind. Denn das Evangelium predigt Vergebung der Suenden nicht den hohen sicheren Herzen, sondern den Zerschlagenen oder Bussfertigen,

Luk.4. Und dass aus der Reue oder Schrecken des Gesetzes nicht moege eine Verzweiflung werden, muss die Predigt des Evangelii dazukommen, dass es moege sein eine Reue zur Seligkeit, 2 Kor.7."

This important distinction is entirely clear from the Scripture passages quoted in the foregoing paragraph. In the wider sense repentance is certainly a synonym of conversion. Luke 13,3.5: οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσθε οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεισθήσθε Luke 15,7: λέγω ὑμῖν ὅτι ὁσὺν χρεὼς ἔν τῳ οὐρανῳ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῳ μετανοοῦντι ἢ ἐπὶ ἐνὲ νήκοντα ἐννέα δικαίοις ὅτινες οὐ χρεὼς ἔχουσιν μετανοίας.

In both passages repentance includes contrition and faith.

Those who lack repentance perish, and over the repentant sinner the angels of heaven rejoice as over a soul saved from damnation and added to the company of the blessed. In illustration of that narrower sense in which repentance is regarded as equivalent to contrition a group of passages are cited in which repentance is supplemented by faith in Christ (or the Gospel),

or by the forgiveness of sins, (or even, in one case, by conversion itself regarded from its terminus ad quem) in order to complete the description of conversion. Mark 1,15: ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ Acts 20,21: διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. In both passages conversion includes

repentance (i.e., contrition) and faith. Luke 24,47.48: καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη - ἐρξάμενοι ἀπὸ Ἱερουσαλὴμ. Mark 1,4: ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ

ἐργῶν κηρύσσων βάπτισμα μετάνοίας εἰς ἄφεσιν ἁμαρτιῶν. In

the first passage (Luke 24,47) the Textus receptus reads μετα-
 followed by Luther and the English Authorized Version. But the reading of Codex Sinaiticus and Codex
 νοικὺν καὶ ἄφεσιν, which is adopted in the critical texts of Vaticanus
 μετάνοιαν
 εἰς ἄφεσιν

Tischendorf, Westcott-Hort, and Nestle, seems preferable; and

with this agrees the second passage (Mark 1,4) where all texts
 and versions read εἰς. In both passages conversion includes

repentance (i.e., contrition) and the remission of sins (ap-
 prehended through faith), but in such relation that repentance

leads to the remission of sins. This interpretation is best

supported by a comparison of 2 Corinthians 7,10. Here it is

said that godly sorrow worketh μετάνοιαν εἰς σωτηρίαν ἀμεταμέ-

λητον. This μετάνοια cannot be repentance in the wider sense

for of this it cannot be said that sorrow, even ἡ κατὰ θεὸν

λύπη, worketh repentance (λύπη μετάνοιαν ἐργάζεται). Sorrow

aroused by the divine Law may indeed effect or constitute true

contrition, but only the Gospel can effect true repentance.

Moreover its conjunction with ἀμεταμέλητον also tends to attach

to μετάνοια the meaning of contrition, "contrition which you

will never be sorry for." Now this μετάνοια, though it be εἰς

σωτηρίαν, does not, as contrition, directly appropriate unto

itself salvation but leads to salvation only upon the under-

stood condition that the Gospel supervenes and creates faith.

Thus, as our confession says, "the preaching of the Gospel must

be added, that it may be a repentance unto salvation." A some-

what difficult passage in this connection is Acts 3,19: μετα-

νοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρ-

τίας. It might seem that repentance is here placed alongside of

conversion as something entirely outside of and antecedent to

the act of conversion proper. But we believe this is to be ex-

plained by the fact that in this use of the term ἐπιστρέψατε

terminus ad quem, conversion being thought of as the act of God by which He 62.
imparts faith, without reference had to the sinful condition which was the
all emphasis is placed upon the terminus a quo of conversion,

this side of the transaction being taken care of by the term
μετανοήσατε. Another occurrence of μετάνοια, which, according
to the arguments already adduced, would seem to be an instance
of its use in the narrower sense, is found in 2 Corinthians
7,10: ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμετα-
μέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

In the wider sense only is repentance a synonym of conver-
sion. So Baier III, 210: "Intelligitur autem poenitentia non
quâlibet, generatim loquendo, sed specialiter sumta, pro
ea, quae est hominis peccatoris et quae juxta scriptores ec-
clesiasticos, licet aliquando strictius accipiatur pro parte
conversionis, quae contritio dicitur, saepe tamen pro tota con-
versione accipitur; prout etiam in Scripturis vocabulum μετα-
μέλεια quidem, aut μεταμέλῃσθαι, quod formaliter significat
solicitudinem, displicentiam ac dolorem post factum, ita ut
proprie partem conversionis, nempe contritionem, significet,
synecdochice tamen totam conversionem notat, vox μετάνοια au-
tem seu μετανοεῖν, etsi et ipsa formaliter non significat
fidem seu credere in Christum implicite tamen et materialiter
eam includit, quando conversionem totam in suo proprio sig-
nificatu frequenter denotat."

In this sense also it is described in the Augsburg Confes-
sion (Article XII, 1-6): "De poenitentia docent, quod lapsis
post baptismum contingere possit remissio peccatorum quocum-
que tempore, quum convertuntur, et quod ecclesia talibus re-
deuntibus ad poenitentiam absolutionem impertiri debeat. Con-
stat autem poenitentia proprie his duabus partibus. Altera est
contritio seu terrores incussi conscientiae agnito peccato; al-
tera est fides, quae concipitur ex evangelio seu absolutione,

et credit propter Christum remitti peccata, et consolatur conscientiam et ex terroribus liberat. Deinde sequi debent bona opera, quae sunt fructus poenitentiae." Strictly speaking, therefore, renewal of life is not ~~net~~ a constitutive part but a consequence of repentance. So the Apology (Triglotta 258,28): "Nos igitur, ut explicaremus pias conscientias ex his labyrithis sophistarum, constituimus duas partes poenitentiae, videlicet contritionem et fidem. Si quis volet addere tertiam, videlicet dignos fructus poenitentiae, hoc est, mutationem totius vitae ac morum in melius, non refragabimur." "Dass wir nun den Gewissen ~~h~~uelfen aus den unzähligen Stricken und verworrenen Netzen der Sophisten, so sagen wir, die Buße oder Bekehrung habe zwei Stuecke, contritionem und fidem, So nun jemand will das dritte Stueck dazusetzen, naemlich die Fruechte der Buße und Bekehrung, welche sind gute Werke, so folgen sollen und muessen, mit dem will ich nicht gross fechten."

The Roman doctrine of penance is just the apposite of this Christian doctrine of repentance, not only constructing out of three human works a fictitious repentance, but also cursing expressis verbis the Christian doctrine above stated in the words of the Augsburg Confession. Tridentinum, Sessio XIV, Caput III: "Docet praeterea sancta synodus, sacramenti poenitentiae formam, in qua praecipue ipsius vis sita est, in illis ministri verbis positam esse: Ego te absolvo, etc. Quibus quidem de Ecclesiae sanctae more praeces quaedam laudabiliter adjunguntur; ad ipsius tamen formae essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae. Sunt autem quasi materia hujus sacramenti ipsius poenitentis actus, nempe confitio, confessio, et satisfactio. Qui

quatenus in poenitente ad integritatem sacramenti, ad pleanam-
 que et perfectam peccatorum remissionem ex Dei institutione
 requiruntur, hac ratione poenitentiae partes dicuntur. Sane
 vero res et effectus hujus sacramenti, quantum ad ejus vim
 et efficaciam pertinet, reconciliatio est cum Deo, quam inter-
 dum in viris piis, et cum devotione hoc sacramentum perci-
 pientibus, conscientiae pax et serenitas cum vehementi spiri-
 tus consolatione consequi solet. Haec de partibus et effectu
 hujus sacramenti sancta synodus tradens, simul eorum sententias
 damnat, qui poenitentiae partes incussos conscientiae terrores
 et fidem esse contendunt." Ibidem, Canon IV: Si quis negave-
 rit, ad integram et perfectam peccatorum remissionem requiri
 tres actus in poenitente, quasi materiam sacramenti poeniten-
 tiae, videlicet contritionem, confessionem, et satisfactionem,
 quae tres poenitentiae partes dicuntur; aut dixerit, duas tan-
 tum esse poenitentiae partes, terrores scilicet incussos con-
 scientiae agnito peccato, et fidem conceptam ex evangelio vel
 absolutione, qua credit quis sibi per Christum remissa peccata:
 anathema sit." Chemnitz (Examen Concilii Tridentini, De parti-
 bus et fructu poenitentiae, Editio Press, p.435b) expresses his
 horror of the devilish doctrine of Trent: "Sed his notis et
 indiciis, Dei judicio, coram toto mundo revelatur, qualis Ec-
 clesia sit coetus Pontificius. Ad perpetuam igitur rei memoriam,
 notum sit verae Ecclesiae Dei, Concilium Tridentinum promittere
 poenitentiae reconciliationem cum Deo, et remissionem pecca-
 torum, sine fide, quae quidem ex Evangelio concepta sit, et
 qua quis credat, per Christum sibi peccata remissa." Not alone
 the confessio oris and satisfactio operis, but even the contri-
 tio cordis is in the Roman doctrine a human performance. True
 contrition worked by God through the Law is excluded from repen-

tance as taught by Romanism. See citations from Bellarmine in Quenstedt (P.III.c.9.s.2.qu.2. f.593): "Pontificiorum, qui (1) Contritionem sensu orthodoxo acceptam Poenitentiae partem esse negant: Sic enim Bellarminus libr. I. de Poenit. cap.19. propos.1. Terror animo incussus a' Lege, quem Lutherani contritionem sive mortificationem appellant, non recte ~~inter~~ partes poenitentiae numeratur. Haec propositio conformis est Concilio Tridentino sess. VI, cap.6. (2) Fidem nullo modo poenitentiae partem dici posse contendunt; Bellarminus lib. et cap. jam allegato propos.2. Fides, inquit, non est pars poenitentiae, licet ad eam efficiendam necessario requiratur. Haec propositio conformis est Concilio Tridentino sess. VI, cap.6. Catechismus Roman. fol. 242. Fides nullo modo poenitentiae pars recte dici potest." The confusion of consciences produced by such a doctrine of repentance is readily appreciable. It is described by the Apology (Triglotta 252.254,4-6): "Ac priusquam accedimus ad defensionem nostrae sententiae, hoc praefandum est. Omnes boni viri omnium ordinum, ac theologici ordinis etiam, haud dubie fatentur ante Lutheri scripta confusissimam fuisse doctrinam poenitentiae. Exstant libri Sententiariorum, ubi sunt infinitae quaestiones, quas nulli theologi unquam satis explicare potuerunt. Populus neque rei summam complecti potuit nec videre, quae praecipue requirerentur in poenitentia, ubi quaerenda esset pax conscientiae. Prodeat nobis aliquis ex adversariis, qui dicat, quando fiat remissio peccatorum. Bone Deus, quanta tenebrae sunt! Dubitant, utrum in ~~attentione~~ ^{attentione} vel in contritione fiat remissio peccatorum. Et si fit propter contritionem, quid opus est absolutione, quid agit potestas clavium, si peccatum jam est remissum? Hic vero multo magis etiam sudant et potestatem clavium impie extenuant."

Passing now to the more specific relations of repentance to its synonyms, we note that Gerhard's treatment of repentance contains a section (III, 460f.) de συνωνυμίᾳ Poenitentiae: "Poenitentiae pro vera ad Deum conversione acceptae varia sunt synonyma. Quos enim peccatorum suorum salutariter poenitet, illi dicuntur a peccatis ad Dominum converti, a via sua reverti, quaerere Dominum, resurgere, declinare a malo et facere bonum etc.. Constituemus tales synonymarum appellationum classes. Quaedam sunt generales totum conversionis opus exprimentes; quaedam vero speciales ex una conversionis parte totum describentes. Generales appellationes hae sunt, quando poenitentia 1. ratione termini a quo dicitur ἀποστροφή, Conversio a peccatis I. Reg. 8. v. 35. Esa. 59. v. 20. a viis malis 2. Paral. 7. v. 14. ab impietate et iniquitate Jerem. 18. v. 8. Ezech. 18. v. 30. ἀπόστασις ἀπὸ ἀδικίας 2. Tim. 2. v. 19. 2. ratione termini ad quem dicitur ἐπιστροφή, Conversio ac reditus ad Dominum Deut. 30. v. 2. Jerem. 3. v. 7. etc.. Haec dicit Dominus, si converteris Igraël, ad me convertere Jerem. 15. v. 19. 3. ratione utriusque termini dicitur conversio absolute Jerem. 31. v. 19. Postquam convertisti me, egi poenitentiam. Act. 3. v. 19. Agite convertimini. In quibusdam dictis uterque terminus disertis verbis conjungitur Act. 26. v. 19. ut poenitentiam et convertantur a tenebris ad lucem, et de potestate Satanae ad Deum. 4. ratione effecti dicitur poenitentia ad remissionem peccatorum Marc. 1. v. 4. et ad vitam Act. 11. v. 18. 5. Metaphorice a simili dicitur resurrectio prima, respectu scilicet secundae illius resurrectionis corporum, quam in extremo die expectamus Apoc. 20. v. 6. Beatus et sanctus, qui habet partem in resurrectione prima, ἐν τῇ ἀναστάσει πρώτη in his secunda mors non habet potestatem. Coloss. 2. v. 12. resurrexistis συνηγέρθητε διὰ τῆς πίστεως v. 13. cum mortui essetis in de-

lictis, convivificavit συνβιωποίησε cum illo. Ephes.5.v.14.
 ἔχειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν. (Hebr.6.v.1.
 Poenitentiae ab operibus mortuis) καὶ ἐπιφάνσει σοι ὁ Χρισ-
 τός ubi conjunguntur ἔργοις ἀνάστασις καὶ τὸ ἐπιφανεῖν. 2 Tim.
 2.v.25 Si fortē det illis Deus poenitentiam. v.26. ut resipis-
 cant a Diaboli laqueis, ἀνανήψειν est ad sobrietatem redire,
 mentis compotem fieri. Speciales appellationes συνεκδοχικῶς con-
 versionem describentes sunt: 1. Confessio. 1 John.1.v.9. Si
 confiteamur peccata nostra, fidelis est et justus, ut remittat
 nobis peccata. Pro.28.v.13. Qui tegit scelera sua, nunquam
 prosperē aget; qui verō confitetur ac derelinquit, misericor-
 diam consequetur. 2. Tristitia secundū Deum 2 Cor.7.v.10. Quae
 secundū Deum tristitia est, μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
 κατεργάζεται. 3. Declinatio a malo et bonum propositum. Psal.
 37.v.27. Declina a malo, et fac bonum et habitabis in seculum
 etc.. Justinus poenitentiam agere vocat μεταβάλλειν Apol.2.
 p.52. μεταθέσθαι p.71. μεταγινώσκειν Dial.cum Tryph. p.177."

In conclusion we translate from Dr.Hoenecke's "Ev.-Luth.
 Dogmatik" (III,268.271.272) a very acute discussion of the
 relation between conversion and repentance: "Frequently ἐπι-
 στρέφω stands in conjunction with other expressions, first with
 μετανόεω (Acts 3,19; 26,20; Luke 17,4), and this in such a
 way that μετανόεω occupies the first place and ἐπιστρέφω the
 second. The term μετανόεω without doubt also means 'to be con-
 verted'; but its primary meaning is 'to be contrite', to think
 upon one's sins and be sorry for them. This is shown by the
 passages, Lamentations of Jeremiah 3,40; Joel 2,13; Matthew 3,2
 compared with verse 6; 11,21; 12,41 compared with Jonah 3,5;
 Luke 17,4/3; Acts 20,21; but especially 2 Corinthians 12,21

(μετανοησάντων ἐπὶ τῇ ἁκαθαρσίᾳ) and likewise Mark 1,15, where πιστεύω appears as supplementary to μετανοέω. It certainly could not read μετανοεῖτε καὶ πιστεύετε if the first and primary meaning of μετανοέω were not to be contrite and sorry for recognized sin. Secondly, ἐπιστρέφω is found in connection with πιστεύω, and this not in such a way that πιστεύω appears as supplementary to ἐπιστρέφω, but rather as that whereby ἐπιστρέφω demonstrates itself in fulfillment and in activity. So it reads Acts 11,21: πιστεύσας ἐπέστρεψεν, that is, in and with believing he was converted. Acts 26,18 the purpose of the preaching is ἀνοῦξαι ὀφθαλμοὺς, that is, to make believers, and this with a view to conversion. Hence we declare as Scriptural doctrine that μετάνοια or contrition is something accompanying and antecedently connected with conversion but that the transition to faith is that which constitutes conversion..... Concerning the relation between conversion and repentance Quenstedt says (Theologia didactico-polemica. P.III.c.7.s.1. th.9.f.490.): Synonyma conversionis sunt vivificatio (Eph.2,5.6), regeneratio (1.Pet.1,3), cordis novi creatio (Ps.51,12; Ezech.36,26), item poenitentia, quae tamen conversionem non proprie et a priori, sed improprie et ab effectu consequente descriptam respicit. Sequitur enim poenitentia conversionem in actu jam constitutam, ceu immediatus ejus effectus. And G.Hoffmann says (Synopsis theologiae, de conversione, #1, pg.643): Effectus ejus (conversionis) immediatus est poenitentia, quae etiam conversio activa ex parte scil. hominis adpellatur juxta illud (Jerem. XXXI, 18,19): Postquam conversus fuero poenitet me. It is in fact no real difference in doctrine when Quenstedt, Hoffmann, and also Koenig (Theologia positiva, #512,p.199) and others view repentance as the aim of con-

version, while Musaeus and Baier treat repentance along with their treatment of conversion. The interest of Quenstedt and others in this matter is by no means to admit of spiritual cooperation before conversion on the part of the one to be converted. What lies at the basis here is simply, as already indicated, the difference between *conversio passiva* (*intransitiva*) and *activa* (*transitiva*). *Conversio activa* is the translation of a man out of the state of wrath into the state of grace and the gracious operation of the Holy Spirit whereby He converts an unregenerate man from unbelief to faith. (Quenstedt, l.c. th. 5.f.489). This takes place therefore by God's doing, not by the activity of man. *Conversio passiva* is the spiritual change in intellect and will worked by God's doing in the sinner, but which always presupposes *conversio activa*. We give this presentation, departing from Baier and agreeing with Quenstedt, upon purely didactic grounds, partly for the sake of presenting the parts belonging to conversion, and then for the sake of treating the most important antitheses, as well as out of regard for the presentations of the oldest dogmaticians who treat less of conversion than of repentance. - For the rest, it need hardly be remarked that, when repentance is designated as an effect of conversion, this is done only with the understanding that immediately with the converting operation of God upon the sinner the acts of repentance are also present in the sinner."

Submitted in partial fulfillment of the requirements
for the B.D. degree.

May 11, 1928.

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